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Baptists and the Modern World.

Synopsis of the Gay Lectures—1934.

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We may be challenged at the outset as to whether the Baptists any longer have a vital place and a serious task in the modern world. The need for our separate continuance has been questioned. We are told that we should prepare gracefully and humbly to vacate the stage for a more progressive and enlightened type of religious life. Generous tribute is paid to our contribution in the past but in the light of twentieth century progress we are outmoded and our day is done—a contention that reveals a superficial understanding both of the needs of the modern world and the genius of our Baptist faith and mission. True, many of the great principles associated with our past history are no longer our distinctive possession. They have been wrought into the priceless heritage of the race; they have become the common property of the Christian mind. In the words of Tennyson, in "The Flower",

> "Most can grow the flowers now,
> For all have got the seed."

The Baptist movement is pre-eminently a modern movement. It is a vital thing woven into the texture of 19th and 20th cen-

tury life. Our vast growth belongs to the last century. So far from being outmoded and obsolete our Baptist genius fits into every aspect of modern life and answers its need.

Three New Religions

What then do Baptists and others confront in the modern world? Speaking in broad terms, it may be said that Christianity is challenged by three new religions that dispute its claims and compete for the loyalties of men. The real competitors of Christianity in the modern world are no longer the so-called non-Christian religions of the East—Buddhism, Confucianism, Islam. Three new rivals, or old rivals in new garb, have come into the field—humanism, communism, nationalism. The Western world is the stronghold of the first; the Eastern world, the stronghold of the second; the third finds its stronghold in the centre, chiefly in the lands of Europe.

I. Humanism

It is a commonplace in the class-room of every theological seminary that in large areas of our Western thinking the doctrine of God and human redemption as we understand it has been largely set aside. For the moment the age is marked by a powerful movement away from the conception of a universe God-centered, God-governed, God-dependent, to that of a universe, centered in man, governed by man, dependent on man, sufficient unto itself.

It is known by the somewhat ambiguous term of humanism. Let us hasten to say that the name has not always carried with it the sinister significance it conveys to-day. Humanism is a good word serving a bad purpose. The humanism of the Renaissance represented the centering of interest on humanity as opposed to the barren scholasticism that had hitherto prevailed. On its literary and intellectual side, it uncovered again the treasures of the ancient classics; on its moral side it recovered a long lost sense of human values. For long years our western universities continued to stress the humanities as against the rising claims of the natural sciences. Dr. Lynn Harold Hough

reviews what he calls "the vicissitudes of a noble word" and in defence of the past finds it a legitimate term of honor, so that one might honorably claim to be a literary humanist, a theistic humanistic, a Christian humanist, an evangelical humanist.

Be that as it may, the humanism that has obsessed the modern mind is a vastly different thing. It is no part of my task to attempt to trace its origin. How far it is the result of the positivism of Comte, joined to the pragmatism of William James, as Prof. Douglas MacIntosh of Yale suggests, we shall leave to the philosophers to decide. How far it is due to the reaction against extreme fundamentalism on the one hand and extreme modernism on the other, as some suggest, we can leave the theologians to answer. To the practical-minded man its origins seem nearer to our view. Two very powerful factors have contributed to its resurgence in the modern mind. The first is man's effective conquest of the world of nature, so effective as to make him potentially master, tempting him to think that there is nothing beyond him in the heavens above or in the earth beneath. The second factor lies in certain emphases in the realm of psychology which profess to account even for the deepest human experiences in the terms of mechanistic tendencies and behavioristic forces.

We are more concerned with its effects than its origins. Whither does it tend? Where does it lead? It is not difficult to follow its tracks, all too fresh, through the jungle of modern life. Let some of its exponents speak for it and incidentally for themselves. Says one: "The idea of God is a pure invention of the human mind." Says another: "The idea of God is the long shadow of our own desire, projected on a cheerless sky." A third tells us that what we pursue when we think we follow God is "a fleeting phantom down the sunless corridors of the soul." A fourth rises to declare: "Humanism accepts the responsibility for the conditions of human life and relies entirely upon human effort for their improvement." It is a denial of the supernatural as something which is not only unreal but unnecessary, It is a steady drift toward the elimination of God. He is no longer a reality or a necessity; he is a superfluity and man is sufficient unto himself.

The effects of such a viewpoint are soon evident. The tree is known by its fruits. A twofold blight has fallen on the modern mind. For one thing, it has lost the sense of hope. The modern world is a pessimistic world. A deep sense of futility has settled down upon the present generation. Mankind is baffled. The knees of the modern Atlas are crumpling under the heavy load he carries on his shoulders. The great Babylon which he has built has fallen and he himself is all but submerged in its ruins. With that also has vanished the sense of purpose and destiny. And little wonder! Dr. William Adams Brown reminds us that according to the humanist, "You will find purposes in history but no purpose; you will find values but no controlling and dominant value; you will find meanings in life but no comprehensive meaning." Thus life and the universe are robbed of high destiny and lofty purpose.

But signs are not wanting that the reaction has set in; the tide has receded and left the slimy offspring exposed upon the beach. Powerful voices are raised in protest. Even though we may not agree with some phases of it, it is significant that in Protestant Europe a vital movement under the rugged leadership of Karl Barth is attempting to face man with a transcendent Deity—the "altogether Other." In Britain, few thinkers have had more influence than the late Baron Von Hugel, who stressed the "given" elements in religion.

Baptists and Humanism

Against the humanism that leaves out God Baptists protest. Deeply imbedded in our Baptist heritage, woven into the warp and woof of it, is a doctrine of salvation that has colored all our thinking, ingrained all our experience, and undergirded the whole superstructure of our denominational life. It is the New Testament doctrine of Divine Grace. We have ever conceived of salvation as primarily of God and not of men. The great initiative lies with Him. There is, as we conceive it, a whole world of difference between a salvation grounded in a Divine achievement and a salvation grounded in a broken human effort; between a hope inspired by God seeking for man

and a hope inspired by man seeking for God; between a changeless love forever reaching down, and a fitful desire that reaches up. The one moves in the fruitfulness and freedom of a Divine grace that is inexhaustible, the other lingers in the barrenness and defeatism of an impoverished human effort. The one builds on the greatness of God, the other builds on the impotence of man.

As Baptists conceive it, nothing can deliver the modern mind from this mood except a re-discovery of God. We need to recover the sense of his reality. This is the heresy to which the modern mind stands exposed: we have a God but we have lost the sense of his reality. To many he is remote and passive, he is dead and inert. We have drowned his voice in the roar of machines, we have obscured his face in the smoke of factories, we have stifled his breath in the tenements of the poor, we have smashed his altars in the cannonades of war. We have bound him hand and foot in the grave-clothes of humanism and materialism and he is no longer "glorious in holiness fearful in praises, doing wonders"

Baptists are well qualified to bring a witness to the reality of God. We believe that such a God can be found, has been found. But he is not found in the manipulations of some spiritual magic, nor in the intricacies of some sacramentarian mystery, nor in the flowery pathways of a more nominal discipleship, nor in the evasions of an intellectual obscurantism, nor in the timid reservations that forbid the adventure of the soul into the realms of the spiritual and unseen. He is found in the direct approach through Jesus Christ, and the experience of his cross. We believe that the soul is competent to deal with God in that direct way through our one Mediator. In all their history, Baptists have cut their way through the mummeries of sacerdotalism into the intimacy and directness of a first hand experience of God.

II. Communism

A second rival religion has entered the field in communism, which is submerging the East and flowing steadily toward our Western world.

Baptists have special reason for concern, for the repressive hand of communism in the last five years has silenced the public testimony of our fellow Baptists in Russia. To all intents and purposes, communism is virtually a new religion. In spite of its professed atheism, it has its own gods. It has dethroned Jehovah but it has deified Lenin; it has destroyed the churches but it has exalted the factories; it has rejected the Bible but it has its own inspired and infallible scriptures. Someone has said that if atheism can have a theology, the writings of Karl Marx are its Old Testament, the writings of Lenin its New Testament Scriptures.

Communism has at least six elements that put it into the category of a religion:

First, it proposes a complete philosophy of life and a way of living. True, it is a political system, an economic plan, a social ideal but it is also a plan of life. It has come that men might have life and have it more abundantly. It provides the long lost secret and the plan of redemption for the race.

Second, it demands nothing less from its followers than absolute self-surrender and the uttermost sacrifice. The individual is nothing; the cause is everything. Verily communism has parodied the words of Jesus: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." It inspires its followers with the spirit of martyrdom.

Third, it has a doctrine of conversion. It believes in its power to change human nature. True, the change is not wrought from within but by the influence of a perfect economic and social environment without, provided by the communistic state.

Fourth, communism has the evangelizing zeal of a religion. It is ever seeking converts. Basil Mathews tells us that in Moscow and other centres where the youthful evangelists are trained, missionary maps after the manner of our foreign mission maps are marked with red areas indicating the territories already won and the lands still to be conquered.

Fifth, communism carries at its heart a flaming sense of social justic. Middleton Murry declares that in this respect

Karl Marx is of the company of the Hebrew prophets. Hegel controlled his head but Hosea controlled his heart and he first found in Isaiah and the Sermon on the Mount the highest truth about life.

Sixth, communism contains a definite eschatological element. The great consummation lies ahead. It will come by cataclysmic revolution. If not a new heaven at least there is a new earth to be established, wherein dwelleth righteousness. Communism sounds its battle call. It chants its song of victory with the frenzy of a passionate faith:

> "Arise, ye prisoners of starvation,
> Arise, ye wretched of the earth,
> For justice thunders condemnation;
> A better world is in the birth."

Christianity will rise to answer communism and repudiate its claims at four points, at least:

First, it is atheistic and can never fully meet man's need. Man was made for God. He lives by bread but he does not live by bread alone. Communism is a denial of something elemental and fundamental in the life of men.

Second, its method is the method of violence and its weapon is the weapon of force. Life is cheap. No human right is sacred. H. G. Wood, in his volume on "The Truth and the Error of Communism", tells of a letter he received from an enthusiast—a woman—in which she declared that "for the sake of the cause, she would lie, she would steal, she would whore, she would murder." Not typical perhaps, but indicating that all standards are relative.

Third, Christianity disputes its tyranny of class. The ultimate aim of communism is a classless world—but it is secured by a class war that ends in the death of all classes but one. The proletariat becomes humanity because it tramples into extinction every other class.

Fourth, the philosophy of communism is false. It is built upon a bleak materialist dogmatism. It is incongruous with man's highest progress. Its program ends in a cul-de-sac. It comes to an impasse. The end is reached in perfect material

surroundings if such be possible. That is the consummation devoutly to be wished.

Baptists and Communism

While we repudiate the atheism, violence, class tyranny and materialistic philosophy of communism we must not allow prejudice to blind our eyes to any elements of truth which it contains. Communism is right in its demand for social justice, for a just sharing of the results of labor, and that each must serve for the good of all. And our wisest and sanest leaders are recognizing this. Nicholas Berdyaev says: "The only thing to pit against integral communism, materialistic communism, is integral Christianity; not rhetorical, tattered, decadent Christianity but renascent Christianity, working out its eternal truth towards consistent life, consistent culture, consistent social justice." Put alongside of that saying the words of Dr. E. Stanley Jones, that "Christianity fully applied would issue into some form of corporate sharing akin to communism but without its class war, its ruthlessness, its compulsions and its materialistic atheism."

There is profound wisdom in these sayings and a stern challenge to Baptists in the road to which they point. Within the pure genius of Christianity there lies the solution of those evils which communism seeks to cure. It demands nothing less than the re-thinking of the original message of the Gospel and the courageous commitment to all that it involves. Do any of us doubt where the primitive message of Jesus would lead us if we followed it in all its implications? Such an adventure would furnish the world with demonstration of what is sorely needed, what communism with its bleak materialism and blind atheism is grasping for but will never find—a social and economic justice and a brotherhood of interest and life. We catch a glimpse of it in the work of Kagawa, as the first century did in the early Christian community, which, as Dr. Glover said "out-lived, out-thought and out-died the pagan world." To recover that original apostolic message and spirit and to implement it in modern life accords with the life of our Baptist people. None are better fitted to lead such a crusade.

III. Nationalism

During and since the war, nationalism has flamed into a passion, especially in the lands of Europe. It is no less fiery in the Orient. Upton Close reminds us that all Asia has flared up in revolt against the dominant white man. That revolt is marked by three phases: first, against his political rule, second, against the imposition of his culture and religion, and third, against the arrogant assumption of his social superiority.

Significant are the leaders of this new nationalism in the various lands. For the most part they are sprung from the ranks of the common people; Sun Yat Sen, the son of a Chinese peasant; Mussolini, son of a village blacksmith; Masaryk of Czechoslovakia, son of a coachman who could not write his own name; Hitler, son of a saddler; Lenin, son of the soil. Significant also are its symbols—for the most part simple and commonplace. No longer is the glittering robe of state the symbol of national life. In many cases it is a shirt, the common garment of a common working-man. Shirts—black in Italy, brown in Germany, red in Russia, blue in Ireland. In India the Ghandi cap. Eloquent, simple, commonplace, the symbolism is tremendous in its popular appeal.

The claims of the new nationalism are stupendous. In our Western civilization, at least in recent generations, the state has been content to function within well-defined limits. It was concerned with civil government, political liberty, law and order, peace, material progress and security. It defended its borders, it protected its institutions, it nurtured commerce and industry and encouraged education. With such a function many a modern state is still content. But it is not so in Europe. In the Fascism of Italy, the Bolshevism of Russia, the Nazi regime in Germany the state proposes to take over the management of vast areas of the cultural life of the people. It undertakes to regulate not only commerce but culture, to determine not only tariffs but thinking; to control not only fisheries but families, and to put religion in the same category as railways. It is the totalitarian nation-state.

Perhaps this development in relation to religion should occasion no surprise. The church has played at the same game in relation to the state. It is always an unholy wedlock. There is quite as much danger in the autocracy of the one as of the other. As a recent writer has said: "A totalitarian church is no better than a totalitarian state; a totalitarian state is no worse than a totalitarian church. They are identical in those elements which are repugnant to human liberty. Mankind is no better off if ruled by a church which exercises the function of a state than if ruled by a state which exercises the function of a church. In either case the authority is political, arbitrary and coercive." In the one case the state destroys its liberty; in the other the church destroys its spirituality.

As the new nationalism relates to religion it raises the old issue of Christ and Caesar. Powerful as Caesar was in the first century, the nation state is more powerful today. Its decisions are more absolute. In the choice between two loyalties, it proclaims Caesar supreme. Whatever may happen at the altar of Jesus, it demands that at the altar of Caesar the smoke of incense shall never fail. A new Caesarism has arisen, claiming authority over the consciences of men. It goes into the realm of education and not only sets up the system, but dictates what the schools shall teach; into the realm of public opinion and not only perfects a system of news but dictates what the press may or may not print. Bad as that is in regard to education and the freedom of the mind, bad as it is in relation to public opinion and the freedom of the press, it is utterly intolerable in the realm of religion. The birthright of every soul is the birthright of a free conscience.

Baptists and Nationalism

We do not condemn the national spirit. The flame of true patriotism is kindled of God. The great task is to reconcile the most ardent patriotism with the larger interests of the whole race and make it subservient to the international good. Jesus did that. He lived in a time and in a land of seething nationalism. He loved his country and wept over its capital city. But

he merged his nationalism with the larger interests of mankind. The early Christian community did it, fused as they were, many races and nations at Pentecost.

Baptists find the new religion of nationalism clash with at least three of their cherished principles.

First the Lordship of Jesus Christ. That is cardinal with us and today it is challenged by the new nationalism. It is the old battle in new form—the battle between Christ and Caesar. Between those two loyalties, Baptists in many lands are compelled to choose. The issue is clearly joined. It is the Lordship of Christ that is called into question.

Second, it comes into conflict with the great doctrine of civil and religious liberty. With that doctrine our name has been honorably connected in the past. We declare again that every state-church or church-state is a species of spiritual tyranny and just so long as that tyranny seeks to lay its restraining hand on any soul or compel the conscience of men to serve the state against the will of Christ, so long will it be true that our Baptist witness cannot be obsolete or outmoded.

Third, it strikes at the great belief and the hope of brotherhood among men. To realize brotherhood will demand a wider outlook, a deeper principle, a loftier spirit than is revealed in the new nationalism. Against any possibility of world brotherhood, nationalism sets up the barrier of race—one race, creed—one creed, culture—one culture, class—one class. Yet these were the barriers that Paul claimed the Gospel must overleap.

We must meet the totalitarian nation state with a totalitarian Christianity that by peaceful penetration will subdue man in every relationship to Jesus Christ. God intended that all the kingdoms of man's life should become the kingdoms of our Lord and of His Christ. There are whole areas of human life as yet untouched by Christ and his spirit. We must continue to stress individual regeneration. But we must broaden the scope of our attack and lengthen our battle line. The day calls for the Christianizing not only of the individual but of all the relationships in which he is set.

We are called upon to summon our day and generation back to the centrality of Jesus and his supreme and necessary place

in the building of a new corporate life. It is at this point that the new nationalism has lost its way. It is now about ten years since Lenin died. And when he died, the Soviet government at Moscow passed a resolution in which they extolled his character and magnified his service to the world. More than that, they took his body and embalmed it perfectly and permanently and placed it in a crystal casket. In the great Red Square in Moscow they built a mausoleum to receive the body of Lenin and in the evenings and on holidays thousands upon thousands march past that they may look in through the crystal walls of the casket on the face of the dead leader. When I read of that there came back to mind one sentence from that resolution. For they said: "He was the greatest leader of all peoples, of all countries, of all times. He was the Lord of the new humanity. He was the Saviour of the world." And it occurred to me that by their language they made an unconscious confession of the frailty and humanity of Lenin—dust to dust, ashes to ashes. For they used the past tense. They said "he was". And I thought of another, greater than Lenin, who stood among men, and stands in our midst today—Lord of the past, the present and the future, who said, and says today, not "I was", but "I am." "I am he that liveth and was dead and behold I am alive for evermore and have the keys of death and of Hell." That is the Lord of the new humanity. That is the Saviour of the world and no other is able to qualify for the place. In him the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

The Place of the Minister in the Modern World.

Resume of four addresses delivered at Diamond Jubilee, March 5-8, 1934

By Edwin McNeill Poteat, Jr., Th.M., D.D.
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I

The Christian minister has lost the dominance over human affairs that he once held. This fact seems sufficiently well established to make unnecessary the adducing of proof, though reluctance to admit it will find expression in denials by some ministers. It is taken by some to mean that religion is definitely in decline if not in eclipse. Some ministers, sharing this unhappy idea, have abandoned preaching; others, numbering about 20,000, have been forced by this decline into so-called secular pursuits. Others, threatened by it, resist obstinately; others rather welcome it as another opportunity for religion to manifest its amazing powers of adaptation and adjustment; still others regard is as the signal and prelude of inevitable doom to the religious urge.

The purpose of these studies lies elsewhere than in the points of view already suggested. They begin with the realization that religion has persisted because of some urgency in the human spirit and some purpose in the divine will. Its forms and its advocates have changed to meet new needs. The hedge-priest, the medicine-man, the witch-doctor—professionals of the primitive religious enterprise—are gone. It is not beyond the realm of possibility that the professionals of our religious enterprise may disappear. These possibilities may be disquieting to some, but a discussion of them is clearly relevant to the present scene. It is in some such objective fashion that we shall look at the minister in the modern world.

What then of his decline from the position of leadership once held without dispute or rival? Did he ever dominate? An answer to this is found in a study of the period beginning with Pentecost and continuing to the conversion of Constantine, during which time he rose to dominance. It is supported by a further study of the period from Constantine to the Reformation and the rise of Empirical Rationalism in the 17th Century.

His decline can be clearly marked from the days of Galileo, Descartes, and Spinoza, to the present. It is easy to see that today the leaders in social theory and control, in philosophy and science and in government are not, as they once were, Christian ministers.

It is not difficult to cast a glance back along the line of march and outline the rise of the Christian thinker to dominance. But in doing so it is quite as easy to overlook the heroic struggles which resulted in victory. Jesus came preaching, the early evangelists went out into a world that "had to be shown," Paul pushed his frail craft into turbulent waters that threatened to engulf the "foolishness" of his evangel. There were philosophies ranging the Graeco-Roman world that dealt with profound and universal concerns, intelligible to the average man in his average moods. They were easily formulated and free from mystical and transcendental elements and they were popular. For the simple Christian philosophy and ethic to compete with these established systems of thought and to survive the mad fanaticism of the imperial persecutions was in itself to testify to its vigor and its valdity. And how complete was its victory is witnessed by the tone of its assailants and critics in the third and fourth centuries. Celsus and Porphyry, despite their fierce verdicts against Christianity, made many concessions to Christian conduct and creed and expressed a regard for Jesus which—according to Harnack—"rose to the pitch of a religion." Julian the Apostate, after trying to discredit the successes of the Christian movement, abandoned the effort with the notable words, "Thou hast conquered, Thou pale Galilean", and when Justinian closed the Academy at Athens in 529 A. D. and forbade the teaching of pagan philosophies and exiled the philosophers, the Christian religion and its advocates had arrived.

From then on, for nearly thirteen hundred years, there was no formidable rival either to the churchman or his dogmas. Such heresy as occasionally arose was summarily quashed by priests whose religion had been bulwarked by an institution that came soon to exercise complete control over man's total life. The influence of Augustine in creating the church and in establishing its autocratic control, was extended in the centuries that followed him to such a point that economics, politics, social ideologies, moral restraints and permits, educational methods and philosophical ideas came under its scrutiny and yielded to its authority.

That this authority went to extremes of cruelty under Torquemada or extremes of nonsense—and even mischief—under some of the churchmen is but added evidence of the way in which the clergyman controlled human destiny with hardly more than feeblest occasional dissent. This dominance was of course an artificial and degenerate thing. The Pope, the Cardinals and the lesser clergy spoke the final word in government, morals and philosophy and could enforce acceptance. And yet they grew indolent and fat. Learning, which had bulwarked their institution was soon to scatter and destroy them, but it was destined to be learning in the hands of inspired non-churchman that was to create a new world of thought and initiate the movement that has culminated in our day in the removal of the minister from the dominating place in human affairs.

The new learning was exploited by Descartes a soldier, Bacon a lawyer and Spinoza a Jewish lens-maker. The Renaissance proved too much for the church. It kindled a love for learning that stifled by its intensity the earlier love for the ecclesiastical institution. And in the century that followed, God seems to have given to the world a succession of brilliant and exploring minds that made the world of thought completely over. Bacon conceived of Philosophy as useful only for "the restitution and reinvesting of *man* to sovereignty and power." Thus he visualized it in his "New Atlantis." Here was no sovereign church to kneel to and offer the dry crumbs of wisdom; here was mankind, sovereign and independent to be served. Philosophy abandoned

all authority and apriorism and sought knowledge by experiment. In those portentous days religious authoritarianism began to lose its grip on thinking, a grip that has weakened with every year since the advent of Scientific Rationalism. From the days of Bacon, Hobbes, Descartes, Leibnitz, Locke, Hume, Spinoza and Kant, the names of churchmen who challenged thought occur with less and less frequency. The great day of the churchman was passing and was giving place to another day in which the temper, often arrogant and contemptuous of religion, was still generally sympathetic and cordial, but no longer beholden to or afraid of the authority that the church had for so many centuries exclusively exercised.

One can with difficulty see how this could have been avoided. The churchmen in their day had seized upon what to them was the biggest possible idea—God. They toyed with it, meditated upon it, philosophized and rhapsodized about it and created in institution to protect it. With the new learning two ideas emerged that challenged the minds of men and shared their primary interest in God. Copernicus vastly extended our contact with space in his new astronomy; Darwin vastly extended our reach backward into time in his formulation of the theory of Evolution. These ideas shook vigorously the established and authoritarian philosophy of Christendom and even vibrated the idea of God itself. The churchman appealed to the authority of the church; the thinkers of the new world appealed to the new experimental method. The church was finally pitted against the laboratory and the observatory. Thomas Huxley debates the Bishop of London. Clerical prestige is severely shaken.

The characteristics of the preacher's fortunes in the period immediately preceding and ushering in our own, show his decline. In dealing with men and processes, the minister has three foci of concern: the intellectual, the emotional and the ethical. Religion deals with ideas, with emotions and with moral conduct. Now when fundamental ideas change, fundamental emotions tend to unsettle and fundamental moral constraints to change. It is to be expected then that the influence of the minister will decline in direct ratio to his failure to

comprehend these basal changes and meet them wisely and constructively. Is the period of the decline of the churchman coincident with the changes that have taken place in the ideas, emotions and moral standards of men? Is his decline due to his failure to meet these changes? To answer these questions is to bring us close to the reason for his decline. Let us see.

Clearly the discoveries of Copernicus tore to shreds the churchman's map of the physical universe. Quite as clearly the Darwinian hypothesis—however modified subsequent studies have made it—also greatly altered man's ideas of the method of the Divine workings and the antiquity of the beginning of things. These ideas have passed into the intellectual inheritance of our day and will not be disengaged by sermons or frantic pamphleteering.

Are we emotionally changed? In 1800 a man *knew* what was right and wrong and the consequences sure to follow both varieties of conduct. He had a "way of life" authoritatively prescribed. He could live in contentment and die in peace. But that emotional aplomb has gone with the confusion that exists in the average mind. Moreover fear that once operated to constrain conduct is largely gone and with some the loss of God has left no moral anchorage. And that the changes in idea and emotion are reflected in the conduct of people is too obvious to need proof.

Here then is startling change. And to ask whether the ministry as a whole has recognized these sweeping innovations in the fields of idea, emotion and behavior is to receive even from ourselves a frank negative answer. Nor can we honestly maintain that the failure of the minister here has no definite bearing on the fact of his vanishing influence.

II

What can we do? We are faced with being progressively eliminated as leaders from the social complex. After looking at the position we occupy in our world, perhaps it will help us to discover where we actually stand in the opinions of those to whom we feel divinely impelled to mediate the word of God.

We have been talking about ourselves. Dare we permit others to talk about us?

In order to attempt this hazardous task we resorted to a questionnaire which went to a very representative roster of laymen in a representative Southern State. Their uttermost frankness was sought in an honest appraisal of John Doe, D.D. They were asked to give categorical answers to a series of questions given below. "Do you regard ministers as: Sincere in manner and word, tolerant, open-minded, courageous in mind and word, well-informed, mentally alive and growing, diligent in intellectual and social pursuits, public spirited, modest, punctilious (in moral obligations—money e.g.), Constructive in presenting religion, up-to-date in relating religion to life, distinctive in manners and appearance, agreeable company, in sufficiently sympathetic touch with youth to offer wise counsel, sticklers for the status quo (social, economic, ecclesiastical), deferential to the sources of support (financial, ecclesiastical)?

There was abundant reason to believe that by far the majority of those who replied (and the percentage of answers was 62.2) did so with a genuine desire to be objective and honest. There was almost no hint of unkindness or flippancy. Numerous letters were written in order to amplify the simple "yes" or "no" replies. In the case of some teachers, opportunities were given to class rooms to participate in the appraisal and so a much wider opinion was secured than the questionnaire had contemplated. After a careful tabulation of the replies, a photograph of Brother Doe was made, giving in detail the kind of man he appears to be to his lay brethren.

*What does he look like? Distinctive—distinguished indeed if we may slip in an adjective of close kin. I have no warrant for saying more. But I suspect that his architecture is churchey. There are about his appearance some things that are the analogues of the church steeple, the stained glass window, the Gothic arch. He may be sombre in his coloring. Sometimes he wears a collar the termini of which join at a point directly opposite of the union of the layman's circlet. Whatever the details may be marking out our difference from the hoi polloi, the broad fact

*(From the Crozer Seminary Bulletin, July '33).

is inescapable—we look different. So our friends have instructed us.

And as to manner? Yes here's disparity again. Willie Willis, one of our syndicated newspaper entertainers, said the other day: "Pug didn't know the preacher was here, an' so he up an' said their Tom cat died instead of sayin' it departed this life." Again there is no specification as to how we conduct ourselves differently; whether our indulgences are more or less bizarre or stupid, or whether our self-denials are more hilarious and impressive; whether we amuse ourselves or do penances in a specialized and exclusive ritual; whether we make glad the spirits of men or over-awe little boys with a pompous dignity. But distinctive in manner, so seems our picture to indicate.

What of the attitudes of Brother Doe? No hypocrite, he! Here is one man who is utterly sincere. He seeks not to dissemble. Almost beyond dispute he possesses the cardinal virtue of honesty. Both in manner and word he is refreshingly and convincingly candid. In fact his candor leads him to intolerance, and even into bitterness. He cannot contemplate wickedness with an unruffled temper; he hears opinions opposite to his own advanced and is provoked thereby into violent and unreasonable stubbornness, far too often. Particularly is he intolerant of religious judgments that differ from his own. And then, by one of those strange paradoxes that enliven human nature, alongside his definite intolerance is an equally definite complacency. He views the social scene in which he has a part with relative unconcern, or if he is distressed by social problems, he gives very little evidence of it. Nor does he very often protest against the ecclesiastical set-up he shares. The infinite elaborations of denominational machinery, the overlapping and duplication in rural communities, the pitifully inadequate moral and financal support that such slip-shod methods make inevitable do not—for the most part—rouse him to protest and amendment. He accepts these as if they were divinely ordained, as the Ark of Jehovah that pious hands must not touch.

Perhaps he shrinks from aggressive protest because of his genuinely modest nature. He sees that aggressiveness is often

mistaken for egotism. He dislikes pretense. Occasionally he is flattered by an honorary degree. Inevitably he beams when a word of genuine commendation is passed on to him. But he shrinks from display and is vastly happier with humble folk, than when hearing the noisy blandishments of the market place.

Is he weatherwise? He has heeded an ancient warning. He will not allow the sons of this world to be wiser for their generation than the sons of light. He will therefore make unto himself friends out of the mammon of unrighteousness! He sees where his support comes from. He is concerned that it continue to yield him its aid. And so, while he despises servility and will not be dominated by the rich pew-holders, he will, on the other hand, temper the winds of his denunciations to the shorn lambs who pay well. He marks well the little one and sees that in the matter of financial support he causes him not to stumble. And—obviously—when the Executive Secretary, the Presiding Elder or the Bishop, or perhaps some lesser dignitary who has the ear of the higher powers comes along, he does not scruple to smile or even sometimes to fawn. He trusts in Providence, but underwrites it.

What about his mind? Well, the lines of our portrait here are rather hazy. He seems to be fairly well informed, but his store-house of ideas is too often cluttered with antiques and bric-a-brac of doubtful value. When he finds time he will give his effort to improving his mind. He will read, but sporadically and avoid controversial books. So the growth of his mind, while evident, is for the most part casual and undirected—it grows like a weed, and not like a carefully cultivated plant. And against certain aspects of life his mind seems closed. To open it appears to him to run unnecessary risks; to keep it shut is a religious duty. Sometimes he comes perilously near the final heresy—the fear that truth may be bad!

And in it all he is scrupulously honest. He pays his debts. He does not think the world owes him a living, though necessity makes the acceptance of ten percent reductions and other occasional gratuities welcome. He manages his finances well. He is frugal and prudent. He has a very sensitive conscience re-

garding the discharge of all his moral obligations. He behaves himself extraordinarily well. He is industrious, though often his life offers him unparalleled opportunities for laziness. Far beyond the knowledge of the average man he shares the sorrows, heals the wounds and drives away the tears of those who are the victims of sin and weakness and anxiety. He is the messenger and minister of comfort.

He is public-spirited. When others protest preoccupation, he puts himself at the disposal of every public interest. Rarely when community order and pulpit are threatened does he withhold his protest. He will throw his influence invariably on the side of good government, honest politics and public morality. And whatever his limitations as to ideas or points of view, he will speak out and spare not when his conscience orders him. Fear in the presence of evil or threat he seldom shows. He speaks out emphatically and with flaming courage when men and women are threatened by public or private menace. Immeasurably beyond the members of any other group he can be expected to share generously with such means as he possesses in the financial and moral support of every worthy enterprise.

Has he religion? Yes, of a sort. This is a picture of his external features. As his friends cannot see his heart, they cannot pass judgment on the depth or shallowness of what he calls his spiritual life. They have said he appears utterly sincere and brave. That is a great deal. But as far as religion has any external evidences, they seem to point to definite qualities in Brother Doe. His religion is out-of-date, mostly. Maybe he has despaired of keeping it a la mode. Maybe he believes it better out-moded. He has struggled with the nature and permanence of revelation. Maybe he is exhausted with the effort to keep up with the careening world in which he lives. But the general impact of his religion on society and individuals is of a conservative character. It is likely to be negative and prohibitive and repressive, to the complete exclusion of being positive, constructive and expressive. Many of the things he says are grounded in a philosophy that the secular world has left behind for good reasons supported by ample evidence.

Many of the institutions he is preserving are venerable but vulnerable. Many of his judgments turn out on examination to be prejudices. And as a result of this two-thirds of the time he lacks sufficient sympathetic touch with youth to be able to offer wise counsel for living in the modern world. And so his sterling qualities of sincerity, honesty, enterprise, and genuine love for his fellows are increasingly lost on the younger generation who must carry on the Christian enterprise in the decades immediately ahead.

And yet, withal, John Doe, Minister of Christ to his generation, is a good sort. He is agreeable company, he exercises a genial and beneficent influence where he goes. Of course once in a while he becomes pompous and sometimes he cramps the expansive style of the Village Munchausen. But he's good company. He comprehends baseball; he can cast a fly for bass; his fund of good clean stories is well nigh inexhaustible. He can enliven nearly any gathering with an exhortation or an anecdote. He invokes divine blessing on barbecue and ballot-box; he is welcomed in homes; he is offered a place on the platform on nearly every occasion of importance; he is a valued customer at the shops; he complains little and praises much; his generosity is proverbial and his demands a minimum. He can ill be dispensed with for all his disappearing importance. In the average judgment "there was a man sent from God whose name was John. The same came for witness, that he might bear witness unto the light."*

III

So runs the picture they make of us. They paint us as possessing those qualities of character that commonly elicit confidence. They generously regard our personal lives as quite above reproach, and they are genuinely distressed that we are not as indispensable as we once were. They aren't so sure about our mental habits. But in another area, they seem quite ready to give us up. They are surprisingly near unanimity in saying we have lost the capacity of relating religion to life. We hold on to discredited ideas and out-moded institutons the perpetua-

tion of which makes for waste and confusion. In a word, to our age we are morally convincing, temperamentally acceptable, intellectually uncertain. Our virtues are those of the disciples of the first century; our weaknesses are those of the scholastics of the 14th century. It is no lack of intelligence they accuse us of, but of an intelligence that is old and unreal.

The effort to fit Dr. Doe into the world leaves him in a strongly equivocal position. He is neither quite in nor wholly out. But he tends—by a long look—to be gradually moving out of the world if—. With that "if" lies the obligation resting on him to recover his proper place.

Clearly then we must renovate our minds. There are three attitudes that can be taken toward that demand. The first attitude condemns all modern thought is impious and heretical. It insists on the verbal inerrancy and infallibility of the Bible and rejects as error every idea in the so-called secular realm that contradicts scripture. The second attitude asserts that religion is of such a character and lies in such an area that the new empirical knowledge has no relevancy to it. Live and let live. Permit modern thought the widest range of interest and exploration, it cannot invade the domain of religion. This attitude is subtle in that the failure of science to achieve anything like certainty in its efforts to measure and analyze the human spirit, seems to support the dual nature of reality and argue for the proper division of its study into the fields called secular and sacred or—as Aquinos divided it—into the scientific and the revealed. But such an attitude issues finally in futility. An attitude that counsels evasion or neutrality will not enhance our reputation for candor, nor can we find any satisfaction in neutrality that rests on ignorance. We ought to be done with the movement that sought once to widen the breach between science and religion.

The third attitude possible involves greater difficulties but less risk. This attitude recognizes that two great new ideas have become fixed in the common mind. They have great intrinsic and derivative importance. This third attitude will therefore insist that all theological ideas resting upon the geographical cos-

mology and the pre-Darwinian understanding of the development of natural phenomena shall be recast to the extent to which the new facts of science are definite and unassailable. This is not to say that *all* theological ideas must be recast in terms of scientific ideas that are tentative and disputed. It is only asking of theology to do what philosophy, metaphysics, medicine and ethics have done. At the same time the difficulty of the effort to do this is not underestimated. But anything is better than blindness, fear or evasion or a "sincere and half-suspicious faith."

It will involve a new apprehension of the nature of scripture as inspired but not infallible. As the Copernican cosmology impinges on the old "local" hell and heaven, it removes it. And to take away a literal hell of fire is to remove from many preachers their most persuasive weapon. To allow our evolutionary hypothesis to jostle the old platonic idea of the soul is to find ourselves with something that needs saving desperately but which will not respond readily to the easy classification of "saved" and "lost" by which our former concerns about the soul were settled. It is a process far more complex as we understand better now what the soul is. Our theology does not need to rest on false foundations. It is the greatest impiety to think that the truth can turn out to be bad. The obligation is clear and unambiguous. "And David arose; and went with him all the people and they set the ark of the Lord upon a new cart."

So much for attitude. What of obligation? The preaching of the Christian message has partaken of various emphases in its history. But it has invariably ministered to each particular age by discovering and adopting the temper of the times. Whatever may have been the *zeitgeists* of other days, our's is clearly an emphasis on the empirical rather than the speculative. So the obligation of the minister would seem to be a re-assertion and demonstration of the practical adequacy of the religion of Jesus for modern life. If the preacher believes in its adequacy—and he must win his own certainty there first—his friends assure him that he has sincerity and courage enough to both assert and demonstrate the fact.

It is not easy to assert. We have lost our certainty, and evidence in our world is distressingly meagre. Hypothetical cases will do us little good with hard-headed realists. There is talk of the complexity of our world as compared with the idyllic simplicities of Jesus' world. But in essential human qualities are we more complex? Our speed may produce bigger and more terrifying contacts with others, but are we not still creatures of impulse, instinct and prejudice, like His contemporaries? We have more to love and more to forgive, but we can only love and forgive. And can any imaginable social complexity or individual hysteria make obsolete the ancient therapeutics He offered to all and sundry. It is our easy yielding to the spell of speed and complexity that has weakened our assertion and demonstration of the adequacy of His simple, slow way for the world.

For, let us be reminded that a little group of men who tried hard to live as He lived brought to the Graeco-Roman world a quality of life that amazed and intrigued it. "They out-lived, out-loved and out-died" their contemporaries. It was tragic that by 326 the emphasis had shifted from life to dialectic. "Fidelis" (faithful one —i. e. faithful to a dogma) as a greeting displaced Frater (brother—i. e in Christ). And the tendency of the following centuries was toward the achievement of a logical and philosophical consistency first and a fellowship of love and helpfulness second, if at all.

It will not be easy to emphasize properly and convincingly the element of our gospel that the world will hear today with respect and affirmation. We shall have to know the world, and we shall have to know the Way. And what is harder still, *we, alive to the modern world because a part of it, must live the Way because it has become a part of us.* If that sort of emphasis cannot recover respectability for the Christian movement with our wisest and most serious minds, then the record of the apostolic age is the story of a curious historic freak, and our whole Christian enterprise is at heart, a fraud.

Somehow we must make our religion feel at home with our culture and vice versa. It is not enough that it created a culture in the 11th and 12th centuries. We need to be reminded

that a noble and inspired religion can die. Paul wrote of the religion of Israel as a "ministration of death and condemnation", recalling its lost glory. "Yes, down to this very day whenever Moses is read aloud, the veil rests on their heart." This is a terrific indictment of religion. And yet the same words might with truth be spoken of much of the preaching of to-day. The confusion between modern thought and the theology of the 15th century is a thick veil to many inquiring minds. To fail to remove the veil "by turning to the Lord" is to doom our faith as surely as Judaism was doomed.

Our generation waits to-day, somewhat confused, somewhat daunted, somewhat irritated, somewhat despairing, for God's clarifying word. How long will it wait?

IV

This is a formidable undertaking, so formidable indeed as to lead us to think that it is without precedent. But a corrective to that error lies again in a reference to the past. When we remember the Gnostic movement, neo-platonism and the mystery religions in the realm of ideas; and the suspicion and open hostility and cruel persecutions of the government in the first three centuries; or the paganization of ritual and the stereotype of ideas in the 14th and 15th centuries, we see that our difficulty is only slightly different in kind and perhaps less acute in degree. Perhaps our difficulties are the subtler ones of indifference and sophistication to be overcome by a deeper wisdom rather than by a more ruthless coercion. What are the resources available to-day which John Doe, D.D., may use to re-establish legitimately his lost prerogatives? Harnack in a notable passage says: "Christianity viewed in its essence was something simple, something which could blend with co-efficients of the most diverse nature; something which in fact sought out all such co-efficients." What are the co-efficients that the day offers the essential simplicity of the gospel?

Clearly the first is the *demand* for the clarification of thought. There is an increasing realization of the indispensibility of religion. There are three regions of crisis which demand en-

trance by the religious mind and mood. War, race, and economics are words indicative of ferment. The first is condemned, the second is growing more and more acute, the third is just beginning to exercise the average mind in the interests of social security. Whatever else may be said of these things, they rely for their solution on personal adjustments. They are human problems that will yield only and finally to some elevating spirit. War is deeper than diplomacy, race is deeper than anthropology, economics is deeper than social theory. And for this reason, religion will say the final word concerning them. This is our first co-efficient—the demand of our day for guidance in the world of spiritual adjustments.

The second co-efficient concerns the status of philosophy. A change comparable only to that which followed Galileo, Newton and Kepler three centuries ago is upon us. The classical mechanics they developed and which found philosophical expression notably in Kant, is already superseded by the New Physics of Einstein, Planck and many others and finding philosophical explication by Whitehead, Eddington and Jeans. Determinism is dead. Humanism is recrudescent. But this latter revival of the philosophy of Secularism is also moribund. It has worn the various garbs of Naturalism, Positivism, Activism, Materialism, Pragmatism, Behaviorism, Rationalism and Communism. But no philosophy that rests its claims on a denial of the super-rational (super-personal or super-physical or supernatural are other names) can satisfy the spirit of the man who is anything more than a mere fadist. We may usher the late mechanism and the recent Humanism out of court with a sly smile; but to usher in the fundamentalism of the victorian theologians with a solemn countenance is sure to win for religion a quick and derisive rebuke from modern thinkers. Joad in his latest book says "Science has cleared the board for religion and will have nothing to say in the writing of the play." That is the challenge of a man who rather boasts of his emancipation from the constraints of Christian philosophy. He puts it up to the Christian to write the new interpretation of the universe.

Psychological thought, while still tentative, offers further invitation to the Christian thinker. When Jung says seriously

that man's highest destiny is understood in finding and doing the will of God within him, we wonder if he has not gone pious. We are quick to admit his right to the use of New Testament language. Mental hygiene and the integration of personality around a spiritual center, and the expunging of fear from the motive for living brings us close to Jesus. Our hospitals are full of people whose disequilibrium is traced to religious causes. The religious technique of Jesus cured crazy people; it did not cause them. And if Adler says Jesus presents the most perfectly adjusted personality in the records of history, it encourages us to reassert the forgotten dynamic of the Christ-filled life. Perhaps too long has Christianity been a soteriology to the exclusion of being a philosophy, a plan of salvation at the expense of being a system of thought. "No one can deny, (Moffatt translates Paul's word familiarly remembered as "great is the mystery of godliness") that our's is a profound religion."

There are two other unique advantages the day brings to us. The first is the good will of our fellows. If we can believe what they have told us in their replies to our questionnaire, they are willing to trust themselves to us so long as they feel we are sincere and inquiring. This good will would be dearly bought by governments to-day that are having to resort to dictation instead of co-operation with the mass of men. "Our public" may be fickle and may turn jauntily away for more gaudy wares, but there is something wistful in the heart of man that turns him ever and again to someone who can speak to him of the things of the spirit. We cannot presume on this mood. To do so is to violate the sacred confidence of the race. But we may accept it as *boni fide* and do our uttermost to merit and to direct it.

The last resource is after all the oldest, and in that sense it is the most unique. It is the central fact of Jesus Christ. Not "that grotesquely distorted portrait of Christ showing us one who was almost insufferably pious, cautiously religious and conservatively moral. . . A feeble, unoriginal character like that could never have aroused the powers of evil in the world to a pitch of frantic desperation as Christ did. Such a cautious

spirit could never have quickened the heart of youth in any age." (The words are those of C. F. Andrews). We have been insisting that much of our religious thinking must be readjusted to certain definitive facts in the broad field of science. This is by no means to be taken to say that we shall allow our scientific friends to do our religious thinking for us. We must not allow ourselves to assume that the thinking of the so-called modern man regarding religion is a sure guide to faith, nor that we cannot progress beyond the limits that scientific thought has set for itself. Clearly and without ambiguity the Christian task in our day contemplates adjusting both the mind of the modern man and the traditionalist Christian believer to the mind of Christ Jesus. Modern thought may and must be reconsidered in the light of the eternal revelation of God (the universe) in Jesus, no less than traditional Christian thought must be brought to reconsider the revelation of the universe in Christ.

Thus we return finally to Jesus. "From the best bliss that earth imparts we turn unfilled to thee again." And if, by way of experiment, we turn back to our questionnaire and answer it as it applies to Jesus. the preacher, what an amazing opinion we get. Try it, it is worth the effort.

What then is the place of the minister in the modern world? The answer after all is simple: Side by side with Jesus Christ. We have had a chance at the world and it has proved too hard for us. Give Him another chance at it; it will not prove too hard for Him now who once said: "I have overcome the world."

> "O Jesus ever with us stay
> Make all our moments *calm* and *bright*
> (Serenity and illumination, peace and knowledge.
> Are not they the essence of the Christian Spirit?)
> Chase the dark night of sin away
> Shed o'er the world thy own true light."

Return of the Spirit.

An Abstract of the First of the Norton Lectures for 1933-'34

By Professor W. O. Carver

Modernism begins to manifest signs of modesty. There are even occasional notes of timidity, wistfulness and fear. Arrogant cock-sureness is less and less a part of the modern mood. Conservatism is likewise softening the tone of its dogmatism, as it also shows less tendency to avoid direct issues with modernism. These changes, from both sides, are omens of hope for truth and of good for the human race. Prideful conflicts over theories are giving place to seriously earnest search for truth, for reality, for a way out of distress and onward in the making of life.

Our generation has placed great emphasis on its modernness. We have been drunk on the ferment of newness, enamored of the froth of novelty. There has been much pride in our progress, our advance beyond all our predecessors; while there was also resentment and impatience on the part of those who were jealous for the accumulated values of history, and impatience with the iconoclasm actual and apparent, that smashed about with too much recklessness in the treasure rooms of our heritage from the past, anger at the irreverence which muckraked our heroes, mocked our ideals, and satirized our religion. Scientific knowledge and materialistic progress have been moving too rapidly for such as were carrying the heavy weight of moral responsibility for order, truth, righteousness, goodness; of ethical society, of concern for the growth and eternal destiny of souls, for the will and honor of God in the ongoing of human history. Even for ordinary work-a-day people the pace seemed quite too swift. Increasing numbers were breaking under the strain, the army of the unemployed was recruited at a tragic rate, the lot of the old was an ever-increasing problem. A more than jocular suggestion of a ten year vacation for all the scientists was the occasion for serious reflection in many quarters; and the technocracy experts plied the public with torrents of terrifying facts and predictions.

Still, we cannot recover a world that is past, nor slow down the working of the forces that make the world and make it modern. We can take sober thought of ourselves and of our world. If we do pause to think we shall see that we are not so absolutely modern as so many seem to imagine. We are not the first moderns of history. Every age has been modern and most ages have boasted of the fact while fighting for freedom from the bonds of a receding past.

Most men in any age, are not really modern, in their own right; for they are not thinkers and take no independent place in the thought stream of existence; not creators or guides of growth and progress; and this applies especially to some of the noisiest of our own modernists, in all the phases of life. They are only faddists, superficially and conventionally modern, so afraid of being passe that they are haunted with fear of any connection with the past, either grotesquely ahead of the fashion or, more frequently, outmoded, and in any case enslaved to the passion for up-to-dateness. Bondage to present fashions in costumes or customs, to current patterns of thought or vocabulary of speech is no less bondage than slavery to the forms of the past, and is equally devastating to character and inhibitive of genuine progress.

Man can think and live freely and happily only if he can transcend his modern world as well as the world of history. But this can be done only by transcending the world of all times. The makers of the modern world are ever those who transcend it. Each age has right to call itself modern only in the measure in which it sees, intereprets and enhances the values of the age into which it comes in the ongoing of the race in that process which we name history The makers of the newness of any age are such as have felt, shared and guided the operation of the forces of the life of the world in which they live, as a rule very much aware of their own modern world, but transcending it in their insights and their service to the race that can never be limited to any one age. Such men know the zeitgeist of their own age but refuse to be controlled by it; they are indeed the creators of the zeitgeist, because they are themselves grasped by

the spirit of all times and are made its spokesmen for their particular era. Lesser men of narrower vision and restricted insight, lacking in originality and unwilling or incapable of high service, are caught up by the zeitgeist and enslave themselves to it with the vain imagination that they are superior thinkers, free and independent. This type has been a numerous and noisy class for a generation or two. They have aroused the storm troops of traditionalism who have fared forth in valient defense of sacred treasures whose real nature and worth they too seldom knew and appreciated. There has been much noise and smoke while meantime the makers of history and its interpreters carried forward the course of progress more or less apart from the conflicts of the noise makers. By degrees the progress of life and thought led on beyond the battlefields of liberals and conservatives. Earnest men detached themselves from the futile fighting and turned attention to the task of making anew the order of life.

Preeminently the nineteenth is the century of the natural sciences. In the fifteenth and sixteenth centuries Europe discovered the earth geographically and set about that special expansion which led on to colonization, world-trade and empire building which have changed and continue to change the face and form of the earth and to work equally significant changes in the structure of the souls of the white races and by consequence the soul of the human race.

The resources of the world in which men had lived so long began to challenge research, discovery and invention on a scale never dreamed of before. The story of the rise of a new era of natural interest can be assumed here. Curiosity and cupidity combined with love of ease and variety to develop science and invention until the center of man's interests was so completely shifted as to mark a new era in history. Never before had the conquest of nature in the interest of the enrichment of our physical life and of whatever we called our civilization had in it the promise of richness and romance with which it now thrilled the souls of men by the million. And the intellectual, cultural interest was even more thrilling. The educational systems of

the world were radically and amazingly altered in the last half of the nineteenth century and the early years of the twentieth. Instead of religion and culture the dominating influences, aims and contents came to be scientific and secular. The "humanities" were reduced in some instances to the vanishing point while the sciences, hardly known in the curricula of a century ago, took first place and in many cases overtopped all other courses combined. The challenges of life and its chief prizes seemed to lie in the natural world and its exploitation for larger living in this world. Intellectual interest turned to the same field. Ethical tasks were found in the material enrichment of life and the extension of the enrichment to the common humanity of the world whose masses had toiled and suffered or dumbly dragged through an existence on a plane barely to be designated human. Now nature's undreamed resources seemed to reveal a sufficiency for nobler living for all the sons of men and no task could be more romantic and religious than realizing these possibilities. With the twentieth century we were launching into the romance of the enrichment of the race through the utilization of the riches of our earth home and its environing elements. It was possible for the glamors of the romance to blind us to the sordiness of self-seeking that marked the era as unequalled in history for greed, ambition and love of power, for devotion to getting and displaying or hoarding wealth, and for base passion, that for ever growing millions obscured the romance of humanitarian interests. Without now tracing the course of the transition we note how men turned their eyes and hearts from heaven to earth; from eternal redemption to present realization. It was possible even in 1912 for Eucken to explain the flabby weakness of religious affirmation and the strength of denial which puts religion at a disadvantage by saying "that life's center of gravity now falls outside religion instead of within it." (*Can We Still Be Christians?* p. 47). Powerful social forces, an extensive secularistic campaign, a war of unimaginable proportions issuing in a collapse of the forms of civilization, a debauch of disillusionment, a haughty scholasticism in support of a theory of human antonomy have

led very many to dismiss religion entirely from the list of life's major concerns.

But a change has come which gains attention and gathers force. The voices of the shallower pessimism and cynicism are growing less clamorous, less strident, less haughty. Men have been trained through at least two generations in the scientific way of looking at the world and in the habit of seeking values in terms of material transformations, accumulations and mechanical manipulations. They have become preoccupied and absorbed in this present world. But the era is passing. The seed plots for the sowers of the seed of skepticism and self-asserting new freedom were the colleges. The ranks of the illusionists and self expressionists were recruited on the campuses and here the squads were in training for the final overthrow of the kingdom of tradition, convention, morality, religion. But students proved to be more intelligent than many supposed. After a time they show increasing signs of being too intelligent to be moulded into intelligentsia. For the past three years there have been growing evidences of wholesome, sober thinking and weighing of responsibility among the young men and women coming into a world about to revert to chaos under the boastful handling of the Liberals.

The jaunty, raucous atheists of the American Association have lately resorted to violation of the ordinances of New York City concerning open air meetings in the futile effort once again to make the first page of sensational journalism. There are many indications of a growing disillusionment about the moral, ethical and religious disillusionment that followed the world war.

Within the current generation we have witnessed the passing of all pretension of pragmatism to competence to qualify as a philosophy. We have seen the rise, the flash, the fall of behaviorism as a substitute for psychology. One ardent advocate of sounder and profounder dealing with our personality collected and edited a stout volume of essays under the title *Behaviorism the Battleline,* in which seventeen able men contributed devastating exposures of the shallowness and inadequacy of this

pseudo science. The ease with which this fad could fade from popular favor is evidenced by the fact that in the very next year (1931) the same editor-author gave us a second volume entitled *Humanism Another Battle Line.*

In the January 1934 Atlantic Monthly Grace Adams has a trenchant critique of the recent history of psychological theory. Under the title *The Rise and Fall of Psychology* she gives a rapid, incisive clear-cut survey and description of this science in that 'Decade of the Dollar,' which might also be appropriately recalled as the Period of the Psyche. For between 1919 and 1929 literate America, and much of Illiterate America, were more deeply interested of the whats and whys and wherefores of the human mind than they ever were before, and than it seems likely they will ever be again''. ''During those expansive post-war years, therefore, the high priests of the youngest of the sciences set forth to save the world by making it psychological.'' ''Thus within the great psychological boom there were many smaller booms, each of which had its particular day of glory before it was crowded aside. The greatest of these in chronological order, were 'Intelligence Testing,' 'Psychoanalysis' and 'Behaviorism'.''

Now Humanism had much more reason than behaviorism, far more moral earnestness, intellectual vigor and a genuine social passion. It had much more to contribute to the meaning of life and offers a program of social reconstruction which the world sorely needs. It invaded the fields of organized religion and made a real threat of capturing and changing organized Christianity to conform to its ideas of truth and of the proper tasks of humanity. Nor has it yet surrendered its claims. It has in it the fatal weaknesses of subjectivism, impersonalism and the degrading of the significance of the individual. It lacks metaphysical foundation, religious objectivity and strength of an assured social goal. Although supported by powerful names and with plausibly reassured advocacy and sounding the note of prophetic challenge, it cannot substitute religion and cannot survive the test of careful, thorough rational criticism. Already it is possible for VanDusen to dismiss it with a brief dis-

cussion (6 pp) under the head "*The Passing of Humanism*". With the importance of the movement fully in view, he says: "there are reasons to believe that Humanism as a serious alternative to theistic religion has already passed the zenith of its influence." No observant reader of current literature and student of life tendencies can fail to note a deepening interest in religion. The number of magazine articles dealing with religion has probably made no very marked change, or may be slightly smaller within the last two years. The number had been quite unprecedented during the last fifteen years. What is quite noticeable is that these articles have grown markedly more serious, less contemptuous; more wistful, less cynical; more appreciative, less critical. The output of truly thoughtful and constructive religious books has grown to amazing proportions within ten years and most noticeably within the last three or four years, until now no one can pretend to keep up with them all. Beyond question on the part of any observing person there is a new, extensive and deep interest in religion growing constantly more intelligent, more profound, more hopeful. It does not register itself very fully in the churches or other institutions of formal religion, wherein is a problem for organized Christianity. Probably there are at least two reasons why this religious renaissance does not find its evidence more in the churches. One is that it is too new and too immature yet to have discovered the existing churches, or churches as such, as a need for its life and a channel for its activities. The vogue for a generation has been to criticize the churches, to magnify their deficiencies and to blame them, at least negatively, for the economic, social and political ills and sins of our world. And the critics of the churches have in an amazing measure been found within their own ministry. It is not surprising if many whose religious interest has been aroused from general conditions pressing upon their own ethical and spiritual natures fail to seek satisfaction in an institution whose ministry seems to them so dissatisfied with it. True the ministers were speaking relatively to an ideal but outsiders have largely taken them in an absolute sense. The other reason for so many religiously

serious people not being drawn to the churches is that the religious awakening is more profound and more far-reaching than is suggested by what the average man sees in the conventional activities and the obstrusive accepted tasks of the churches. If the rising religious passion is to mature and become vitally powerful it will be on the basis of life grounded in deepest reality, and by grappling with the major ills of life and the major evils of social ideals and organization. The Son of God now goes forth to war in a world-wide conflict with age-old ills, and to attack the very citadels of unrighteous, social, political, economic systems. Are the churches concerned for this sort of revival? There is widespread question of this. The answer of the churches is not yet known to many of those who are stirred by an eager spirit of adventure. These new recruits of righteousness in the name of the God of history need the strength of clearly defined religion, the assurance of an adequately stated and securely founded interpretation of reality, of conscious cooperation with the God of the cosmic order and of the historic process in that order. Men may easily become impatient and seek to force the processes of history. Equally men may become so prescribed in vision and so provincial in outlook, and so formalized in effort as to retard the processes of history, or even to be crushed by the forward surging of the forces of life. There is a deep and deepening yearning for that order of life which is most fully phrased in its course, content, method and hopes as "the Kingdom of God." This is what the current religious revival is clamoring for. It's prophets are saying "The Kingdom of heaven is at hand". If the churches announce it as some far-off divine event; if they preach heaven for the few instead of the Kingdom of God for the many; if they pray "Let God's name be hallowed in some future age; let God's Kingdom come by divine cataclysm in some event remote or near; let thy will be done by force of thy will on earth as in heaven", while men outside the churches say; "The Kingdom of God is at hand, let us accept it and begin to live in it"; if they pray "Let thy name be held in holy reverence by us here and now; let thy reign begin and continue in us of this generation; let

us have the courage, the sacrificial self-denial, the spiritual insight to do God's will now on earth as they are doing it in heaven", then can any one doubt with which the Living Christ will cast the strength of the Spirit of Jesus? The existing church must be the vital body of the living Christ regenerating the world or the living Christ will construct for himself a body in which to do his work.

There is a return of conscience. For a time it was hushed and the very name deleted from what passed for psychology. Already we are beginning to write a New Morality for which Lippman's Preface to Morals will be very inadequate; nor can we long halt with Neibhur's counsel that we attack an "Immoral Society" by confining our regulating scruples to codes for individual 'moral man' while accepting the principles of violence for achieving social moral ends. There is need for haste, but we must arrive at each stage toward the goal with more moral manhood, more and not less moral for the experiences in winning the social ideal.

Then, too, we are witnessing the return to intuition for the foundations of our understanding of ourselves, our world, our God, our meaning, our goal. That fine old term which for centuries had named the foundations of the guiding interpretations of man's knowledge, faith and hope was for a time almost eliminated from the vocabularies of what boasted itself as philosophy. Today it may be said that any work of philosophy worth spending more than an hour with, frankly employs it and most of them without even a hint of apology.

We are seeing again, as before the dazzling brilliance of the scientific era we knew, that quantity and quality are quite distinct; that science has to do with measurements, and quality with valuations. We know that you can never obliterate a qualitative difference by pointing out a minimum quantitative divergence. That is one reason why the theory of biological evolution is disturbing to fewer and fewer of those who believe in the divine origin and the infinite value of human life. The more complete the links of genetic physical kinship can be wrought, so far from robbing us of our heritage, the more com-

plete becomes the demonstration that man cannot be accounted for by any autonomous continuous evolution. Man is qualitatively different from the sub-human animal. If the gulf of separation can be reduced to a mere thin and wavy line of almost indistinguishable separation between the highest non-human animal and the human animal at his lowest you are no longer left free to guess that the qualitative difference is accounted for by this very slight quantitative divergence, for all the meaning of human history would then hang on this microscopic quantitative divergence. No sort of quantitative manipulation yields qualitative difference, great or small. On this principle there is growing agreement of scientist, philosopher, artist, poet, prophet and theologian. The unskilled laborers of the arts and sciences may not perceive this, and the charlatans of shallow theories may delude the unthinking, but sober thought sees that life is more than material. There is a restored and growing confidence among the apostles of value, the philosophers of theism. Indeed the apologetes are becoming evangelists, the philosophers are our prophets and their ranks increase month by month.

We are returning to the principles of unity of knowledge and of interests. The compartmentation of knowledge and interest has held vogue for a generation. Science, philosophy and theology were kept largely apart. A further mistake was that theology was identified with religion. The latter term is very widely used when the former is required for clear thinking. The fields, the principles and the methods in each of these interests have been defined and apologetes have largely confined themselves to claiming a field of their own, with equally attested facts—attested by the means applicable in the field of religion—equally valid principles equally attested conclusions. In all of these fields one could feel the loss of logic which has so largely been a neglected discipline in modern education. This departmental method was highly valuable as serving for reassuring great numbers of people who wish to remain reasonable while they were religious. And it contributed to the balancing of progress in culture. It was epistemologically vicious; was practically only partially effective and temporarily; and at best

could provide no more than a stop-gap apologetic for rational and vital religion. It served admirably as a check upon science and so-called scientific philosophies from pre-empting the entire field of knowledge, reality and practical interest. It was superficial even though it might claim justification in the fact that it was offsetting superficial handling of the facts of the world and especially of human life, as all purely scientific handling must be superficial. But it could not be a permanent method. Reality does not exist in compartments, nor in the deepest sense does it function in separated forms of behavior. Then, more immediately and obviously was it unsatisfactory because human beings cannot properly be divided up into scientific, philosophical, artistic and religious groups. They ought never so to divide themselves, nor to permit any such classification. The same man ought to be scientific, philosophical, aesthetic and religious; in some measure every man is so; and by so much as he fails to be so he is less than typically human. We desire the scientist in his laboratory and especially in his teaching to remain both rational and religious. We further wish him who teaches biology in the school to teach the Bible in the Sunday-school; we wish the man who probes the secrets of nature, and proclaims the laws of physics, to know the secret of the Lord and to witness to the ways of the Spirit of God. He who sits upon moonlit mountains with silence listening to the stars should also dwell in the secret place of the Most High and hear the small whisper of the love of the Father. He whose mathematics calculates the coefficients of pounding protons as they transmit radiation through a boundless universe ought also to include in his humanity some reliable and helpful understanding of the delicate movements of all embryonic spirits that may have in them the potentialities of children of an eternal God. From the other side, too, we wish the man of religion to know his world in its scientific, aesthetic and rational aspects. It takes all of us with all we can experience and know to contribute to the growing humanity in us all.

All these temporary thought currents and especially all these new philosophies or ephemeal substitutes for philosophy, are

either already passed or are on the order of their going. Nor is that to say that any of them has been wholly useless. Some have been of much service. They have attracted attention to phases of our modern life problems which may not be overlooked. Usually they leave behind some contribution—more or less—direct or indirect—to that deeper and wider thinking that must reground and reconstruct a philosophy of life and of the reality in which life is realized, that can sustain the world's emerging new order of responsibility, opportunity and task.

There is happily new ground for optimism in contemplating the new temple of the thought world—a very sober optimism chastened in the face of tragic realities in our human sphere—but an optimism rooting itself in a profounder world-view, now in the making, than has been envisioned among men since the days of Paul, and John and Jesus.

Diamond Jubilee Address.

By President John R. Sampey,
Before Southern Baptist Convention.

This address has been published in full in some of the weekly papers and is here given in briefer form.

The Southern Baptist Theological Seminary was twenty-three years old when I entered as a student in September 1882. After forty-four years as a teacher I was made President in May, 1929.

It has been my privilege to support the administration of the first four presidents of the Seminary, and for the past five years I have had the cordial support of the present Faculty. We know one another, and we believe in one another.

It was my prayer that my noble colleague, Doctor E. Y. Mullins, might continue at the head of the Seminary to the end of my period of service. When the choice of my colleagues and of the Executive Committee fell upon me, and the venerable president of the Board nominated me to this responsible position and the Board of Trustees unanimously elected me I accepted the trust, believing that the Spirit of God was leading. With remarkable unanimity the Alumni of the Seminary and the other friends of Ministerial Education among Southern Baptists accepted me in the new office and have lent their generous co-operation.

Our united efforts have brought the Seminary through the trying years of the recent depression with no serious loss thus far in its financial resources, and with only slight reduction in its work of providing educated and trained pastors for our churches. I am deeply grateful to our God for his providential guidance and warmly appreciative of the support of the Faculty and the Board of Trustees, and of the hearty good-will of our great brotherhood.

I wish to do two things: first, to give a few glimpses into the machinery of the Southern Seminary, and in the second place,

to try to interpret the soul of the Seminary, its inner motivating spirit.

The Seminary is legally under the control of the Board of Trustees. Members of the Faculty are elected by the Board on nomination of the Executive Committee of the Board. The internal government of the Seminary is entrusted to the Faculty, the President being *ex officio* the Chairman of the Faculty.

During the five years of my presidency, overhead expenses have been greatly reduced without any apparent loss in efficiency.

Investments in the endowment of The Southern Baptist Theological Seminary are as safe as it is possible to make investments.

It is always dangerous for the men who spend the income of an institution to have access to its endowment funds. In an emergency they will be tempted to use endowment funds to meet current expenses. They will be tempted to hypothecate bonds in order to get funds for necessary expenses. The Charter of the Seminary was amended in 1880 by the creation of a Financial Board, absolutely independent of the administrative staff, to whom all endowment funds are entrusted for investment in high grade bonds.

The Financial Board is the sole custodian of all endowment funds. The strong box is kept in the safety vault of a great trust company. Only two members of the Board know the combination of the box, which is unlocked only in the presence of the vault keeper and at least two members of the Board, and almost invariably the full Board of six members is present.

At least once a year all the securities are counted by the Auditor in the presence of the entire Financial Board and three other trustees appointed by the Board of Trustees to attend to this business. Only the income from endowment bonds is ever released to the Treasurer for the current expenses of the Seminary. Money invested in the Southern Seminary is as safe an investment as can be made in our modern world.

The Treasurer, Superintendent of Buildings and Grounds, the two women bookkeepers, the President of the Seminary and

his secretary, each is bonded by the Seminary in an amount proportioned to the funds passing through his or her hands.

Presiding over the financial affairs of the Seminary is the Executive Committee of the Board of Trustees consisting of seven men. No loan in bank can be made by the Seminary without express authorization of the Executive Committee. All checks made out by the Treasurer or Assistant Treasurer must be countersigned by the President or the Superintendent of Buildings and Grounds.

The Seminary did its work in rented buildings for the first twenty-nine years of its history. Then it erected, between 1888 and 1897, a group of four buildings in the heart of Louisville.

In March, 1926, the Seminary moved to its quiet and commodious home at "The Beeches". It is now doing business on a campus of fifty-four acres unsurpassed for beauty, and in buildings with dormitory facilities for three hundred and twenty-four unmarried men and ninety-two married men with no more than two children.

The new home of the Seminary was built when prices for labor and for material were at the highest. Hence a debt of nearly $800,000 remained after all the receipts from the Building Fund were in. One of the first decisions of my administration was not to spend on the new Chapel, plans and specifications for which had already been prepared, $175,000, but to use this money for reducing the mortgage indebtedness of the Seminary. I also induced the Executive Committee to draw upon a reserve fund for any use which was drawing only four percent in bank and apply this on our mortgage debt which was drawing six percent.

The ground upon which the Seminary Library stood at the corner of Fifth and Broadway was sold in 1926 and the money applied to the cost of the new plant. The site of old New York Hall on Fifth Street has been in the market from 1926 but no purchaser at a reasonable price has been found.

In 1927 the Seminary's property on Broadway, between Fifth Street and the Warren Memorial Presbyterian Church,

was leased for ninety-nine years at a desirable rental. While it is the settled policy of the Board of Trustees to apply every available dollar to the cancellation of our indebtedness no Board with business insight could be induced to sacrifice this valuable property in part payment of our present mortgage debt.

Because of the wise management of the resources of the Seminary and the balancing of its budget, some of our brethren seem to think that the Southern Seminary faces no emergency, and that it ought to surrender all claims to any allocation from the Southern Baptist Convention and any quota from the Baptist Hundred Thousand Club. They do not know that we still owe $609,000, and that technically we are in default on our mortgage debt to the amount of $325,000 and that on July 15 of the present year an additional $125,000 will be due. We have been officially notified that we are in default. For our brotherhood to forsake us in our present critical situation would be tragic. I regret the necessity of giving publicly to the danger which confronts us.

The improvement in receipts from the Co-operative Program and the steady, if slow, growth of the Baptist Hundred Thousand Club encourage us greatly. We face the future with high hopes of handling our loan in such a way as to make it possible for us by rigid economy to meet our obligations on time.

It was the dream of Boyce that Southern Baptists might have a theological seminary with a Faculty able to guide the higher education of the more gifted students while devoting their chief attention to the training of pastors for the churches. Doctor Broadus lived to inaugurate the Graduate Department of the Seminary three years before his death in 1895. The Graduate Department has gradually grown into a Graduate School offering the Ph.D. degree.

The Southern Seminary's chief work is the training of efficient pastors and missionaries. Take away from us the privilege of teaching our large and enthusiastic classes in the regular course and for most of us the chief joy of life would depart.

May I now turn from the mechanics of the Seminary, or its body, to interpret as best I may the very soul of the Seminary?

What were the ideals of the founders of the institution? Have these ideals been modified by their successors? What are the goals which stir the Seminary to race at top speed? What objectives warm the hearts of professors and trustees and alumni? I can only give a brief summary of the objectives which stir the soul of the Seminary.

1. Let me put in the foreground the Seminary's devotion to the Holy Scriptures. The Bible in Hebrew and Greek and English is at the foundation of the entire course of study. Believing that the Scriptures are God-breathed, the Seminary refuses its higher degrees to men who will not learn enough Hebrew and Greek to read the Bible in the original languages. The Scriptures are our sufficient and authoritative rule of faith and practice.

The Bible will never be out of date or antiquated. It is adapted to the needs of men in all ages and in all lands. No theological school in all the world has been more loyal to the Holy Scriptures.

Every reverent approach to God's Word warms the soul of the Seminary. She delights in critical and exegetical study, in devotional use and homiletical application, in the systematic presentation of great doctrines, and in tracing the growth of revelation from age to age. She seeks to make all her sons interpreters and preachers of the Word of God.

2. The soul of the Seminary is enraptured with the romance of preaching. The greatest preacher Southern Baptists ever gave to the world was her first Professor of Homiletics. He left the pastorate for the professor's chair with much pain, for he loved to preach; and the people, whether cultivated or uncultivated, delighted to hear him. He studied with keen insight and intelligent sympathy all the great preachers of all time, gaining inspiration and guidance in the divine art of preaching the gospel. Every man who has ever taught in the Seminary would agree that the soul of the Seminary found its highest expression in the sermons of this great preacher.

3. The soul of the Seminary delights in the privilege of witnessing in conversation to the saving power of Christ Jesus, thus

sharing with others all that we have learned of his wondrous love and grace.

The Southern Seminary encourages both professors and students to engage in personal work in Louisville and vicinity. During the session of 1933-34 the students reported 6,071 personal religious interviews with unsaved persons and 20,169 pastoral and other religious calls. The Seminary tries to cultivate the fine art of religious conversation.

4. The soul of the Seminary is moved with compassion for the multitudes who are as sheep without a shepherd. The people perish for lack of faithful shepherds of souls. The Seminary has for one of its chief objectives the cultivation of the shepherd heart in the young men who fill her halls. When one of his early pupils who had occasion to travel widely among Southern Baptists remarked to Doctor Boyce that not all his former pupils were eloquent preachers, but that almost all were faithful pastors the heart of the great teacher was touched, and he expressed his gratification that the Seminary men were making good pastors. The soul of the Seminary is in sympathy with the great good Shepherd who gave his life for his flock.

5. The heart of the Seminary has always been open to the cry of lost men in pagan lands. For seventy-five years the monthly Missionary Day in the Southern Seminary has brought professors and students face to face with the question of giving the Gospel to the lost in all the lands of earth. Wrought in the window above the platform in the Assembly Room of Norton Hall is a map of the world which serves as a daily reminder that the field of our activity is the whole world. The roster of our students who have given their lives to missionary work is our Honor Roll. The Seminary craves for every student such a full surrender of his life to Christ as to make him willing to go where the Lord Christ wishes to send him, whether to pastorate in our Southland or to the interior of China or Africa.

When the voice of the Lord is heard calling, "Whom shall I send, and who will go for us?" may there always be in the Southern Seminary earnest men who will reply, "Here am I; send me."

6. The soul of the Seminary is irenic and warmly fraternal. We belong to a great spiritual democracy whose citizenship is in heaven. In this spiritual democracy we respect one another as being kings and priests unto God. Country preachers and city preachers, college graduates and unlettered men sit side by side in the class room.

While never compromising with error, the Seminary has always been happy to co-operate with all who love our Lord Jesus. For fifty-six years two of the professors of the Seminary have led in the selection of the International Uniform Lessons, which are studied by millions of pupils and teachers in the Sunday-schools of this Continent.

7. The soul of the Seminary is worshipful. Every lesson period throughout the day is begun with prayer. Many years ago an old student returned to the Seminary on a visit, and a friend asked him why he had returned. His reply was, "I have come back just to hear Doctor Boyce pray in the Systematic Theology class." Doctor Whitsitt stands up to pray in the Church History room; all noise ceases as the teacher in reverent tones approaches the throne of grace. The prayers of Doctor Broadus almost always included a petition for forgiveness of sin and for strength to do our work. The best half hour of morning is reserved for worship in Chapel, and frequent group meetings for prayer are held. The soul of the Seminary finds delight and refreshing in public worship, in family worship and in private devotion.

The Seminary stands for the enrichment of our services of worship by the devotional use of the Bible and the singing of the great hymns of the church. The soul of the Seminary responds joyously to the call, "Let us worship God."

8. The Lord Jesus has the first place in the heart of the Seminary. In all things he must have the pre-eminence. Christ Jesus is our Lord. If he corrects Moses and elevates his standards, we stand with Jesus rather than with Moses. Even the Bible cannot hold the place in our hearts that Jesus holds. He is King of Kings and Lord of Lords. He is the Saviour whom not having seen we yet love. All other loves must come after

our devotion to him. Early in our married life I said to my wife, "You come second in my heart, and I want to be second in yours; our Saviour must have the first place." The soul of the Seminary for seventy-five years has given to the Lord Jesus first place. On earth and in heaven we exalt him above all others. May it be our privilege to join at last in crowning him Lord of all.

The Southern Baptist Theological Seminary Completes Seventy-Five Years of Struggle and Achievement.

F. M. Powell, M.A., Th.D.

Many imperishable stories of the Seminary have been told and written. One does not presume to add to them, nor is one proposing to write a history of these seventy-five years. There is little that is new to be said. But the account of such a living, growing institution as The Southern Baptist Theological Seminary can never be closed completely. It is true that many institutions continue to exist long after they have ceased to function helpfully; having met the need for which they were organized, they become a sort of crystallized asylum for their useless officials. But the purpose for which an institution is founded and the *pitch* given it by its founders, will largely determine how long it should live and the sort of life it must lead. Benjamin Kidd used to say that the *period* for maturing an organization indicated its standing in the scale of development; that the *length* of time to educate was the best measure of racial achievement. Time does help, but many of the most worthless institutions have had multiplied years at their disposal, and many individuals would never be educated should they spend a life time in the process. It requires more than "length of days" to develop an institution and educate the race.

It was an Oriental, one believes, who first said that, "it is a wise man who can see beyond his own nose". Indeed, this would often be a real feat as well as a rare fact! But how *far* beyond his nose must he look before wisdom is attributed to him? The constant prayer of the ancient magician was that he might see to-day with the eyes of tomorrow. That is a natural prayer, if not a selfish wish, for either a magician or a "weather prophet", since their business success, apart from any religion they might have, is always in need of some such prescience. But it is vastly more important that we be able to see the future with our present eyes. One does not need to be a seer nor a statesman

to look back and recount and recall. It is the look *ahead* that outstrips time and loses neither tomorrow nor today in its reckoning. Today must remain the parent of all useful tomorrows, for a shiftless ancestry rarely breeds a sturdy progeny. This serious business of "living one's life" fully and effectively, involves infinitely more than being able to tell, either at dawn or sunset, "whether or not it will rain that day". Sprinkling the lawn or watering the garden might be eminently worth while even though it did rain after all!

The founders of the Seminary were certainly children of their time. They could never have planned so wisely for all the days ahead if they had been detached visionaries. The "Immortal First Four" not only wore the triple crown of grit, gumption and grace, but they forever glorified the shop-worn gown of incessant toil. Few men could accomplish in an extended, uninterrupted career what these wrought out in their young manhood. Not one of them attained "old age"; had their years been multiplied they would not have been old. God's youths do not decay, they mellow and ripen. As proof of this one would point out the Seminary's present treasures in its "young men of accumulated birthdays," Sampey and Robertson, and with fewer birthdays, but no less of anything else, Carver.

One wishes it were possible to determine who first set forth the idea of establishing a separate and general Theological Seminary for the newly organized Southern Baptist Convention. Such eminent men as W. B. Johnson of South Carolina, R. B. C. Howell, of Tennessee, J. B. Jeter of Virginia and others have been suggested. Certainly such names as Basil Manly, Senior and Junior, John L. Dagg, A. M. Poindexter, Joseph S. Baker, G. W. Samson, and more indirectely but hardly less influencially, President Francis Wayland of Brown and Prof. Charles Hodge of Princeton, etc., should be mentioned as prime contributions to the general idea. But whatever the claims as to the original suggestion, *all* are agreed that to the consecrated young preacher, James Pettigrew Boyce, belongs the honor and the distinction of "Founder" of The Southern Baptist Theological

Seminary. It is no disparagement of his colleagues, nor discredit to the hosts of Southern Baptists of that day, to say that but for Boyce there would have been no Seminary at that time. One believes that a Southern Baptist Seminary was inevitable, and would have come in time, but had it been established without Boyce, it would have differed from this one.

The genial companionship, the rich scholarship, the deep consecration, the broad statesmanship, the keen insight, the almost unparalleled foresight, the sympathetic understanding, the firm conviction, the calm dignity, the business sagacity, the legal discrimination, the social grace, the physical vigor, the theological certitude, the burning love for the lost, the faith in the power of the gospel and the sacrificial liberality of James Pettigrew Boyce are woven into the very warp and woof of the Seminary. The wise counsel of others, especially of his first colleagues, was invaluable in those early, trying years, But every one of his colleagues became a part of the Seminary, largely on the insistence of Boyce, and after he had cleared a path through the nebulous haze of ignorance and doubt concerning separate theological education at all!

When Southern Baptists withdrew from the old Triennial Convention, formed in 1814, and constituted the Southern Baptist Convention at Augusta, Georgia in 1845, there was no theological seminary within its bounds. This is not at all strange, for the division between Northern and Southern Baptists in 1845, extended only to their voluntary mission organizations, and never to the actual relations of the churches. Unfortunately, the personal differences over the question of slavery, led to many bitter discussions, and, one fears, to much unchristian hatred. The times came speedily when it was practically impossible to take "middle ground". The extremists, North and South, precluded a calm consideration of the original issue. Thousands of the noblest sons of the South never believed in slavery per se, but felt that they were forced to assume positions which were twisted into material for partisan attacks of the most superficial and bitter sort. These called for replies in kind, which were never lacking in number and vehe-

mence and which never failed to arouse further the baser natures of both sides. If any one demands evidence that the average individual is a savage in impulse, a heathen in religion, a brute in social relations, a child in sentiment and a moron in intellect, just get a war started over some economic question of sufficient import for the daily press to appeal to elemental and beastly instincts in the name of *patriotism,* and the *proof* is immediately at hand!

It is ill-becoming those of us who took any part in the recent "world war" which raised multitudes of problems but settled *none,* to chide those who lost their heads and often their souls in the war mania of past generations. Suffice it to say that it was then, and is now, extremely difficult to remain Christian and sane amidst the super-charged atmosphere of war times. Original differences between Northern and Southern Baptists, thus were intensified by the Civil War, and since, to a deplorable degree, have been perpetuated in many regions of both, by the use of rally cries, by erecting "doctrinal straw-men", by arousing race prejudice, by creating social barriers and by appealing to sectional and economic differences—sad to say, the end is not yet!

Without doubt there was already some sentiment for a theological seminary in the South when the Convention was established. At the first Convention there was much unofficial discussion in that regard. There were theological departments in several of the Baptist colleges in the South; in fact most of the colleges were established originally to educate Baptist preachers, and gradually grew into schools of college rank. This explains why many of them were called universities, and continued to be so called for years with prophecy if without purport. The excellent work done by these colleges, usually with one professor and six or eight students for the ministry, can scarcely be overestimated. Many older ministers, who were better educated, often took certain young preachers of promise under their care and into their homes, and did everything they could to fit them more completely for their task. For some years several of the more ambitious young men studied in the theo-

logical institutions of the North and East. But the need for a general theological seminary, with a selected group of strong teachers, was more and more apparent to some of the wisest leaders. And too, the great cause of missions, for which primarily the Southern Baptist Convention had been organized, was not flourishing. It was soon discovered that Kingdom leadership comes largely from the ministry and that, regardless of earnestness, an intelligent ministry must be provided for self-preservation, if for nothing else. Thus, several educational conferences were held, usually in connection with the Convention. Of special importance should be mentioned the conference in Montgomery, Alabama, 1855, and the one in Louisville, Kentucky two years later.

James P. Boyce, besides thorough early training, had been graduated from Brown University; when convinced of his divine call into the ministry, he had equipped himself further by extended study in the Princeton Theological Seminary. Already an editor of ability, a preacher of power and a recognized scholar, he was rapidly coming to the front as an advocate for a theological seminary for Southern Baptists. As Professor in the Theological Department of Furman, he was demonstrating marked ability both as teacher and administrator. For his inaugural address given at the close of his first year's teaching, he chose as the subject for his discussion: "Three Changes in Theological Institutions". This was a notable address, especially for that time. Among other things, Dr. Boyce set forth the need for the immediate establishment of a general theological seminary. This address was "caught up" and was discussed far and wide, even in many sections of the North. So when the Educational Conference met in Louisville in 1857, it was definitely decided to establish a Seminary, and a Committee was appointed to draw up plans for the organization of the Southern Baptist Theological Seminary. This Committee consisted of five young men, James P. Boyce, John A. Broadus, Basil Manly, Jr., E. T. Winkler and William Williams. Subsequently all of these men were selected for professors, and, as we shall see, four of them accepted the task. At this Conference a pro-

posal from the Baptists of South Carolina was made, and accepted by the Convention, that they would provide one hundred thousand dollars of endowment for the new Seminary to be established at Greenville, the home of Furman, provided the other States of the Convention would raise a like amount, thus to insure permanency and wider interest for the proposed institution.

Since the main ideas of Dr. Boyce's address entered so largely into the constitution of the Seminary and to such an extent have determined its unique history, one cannot do better than summarize these "three changes" in substance as given by Dr. Broadus: (1) A Baptist theological seminary ought to make provision for the reception and training of men of every degree of preparation. It should not be limited to men who are college graduates. Every man should have such opportunities for study as he is prepared for and as he desires. (2) There should be offered not only the widest range of courses for those able to pursue them, but in addition, provision should be made for further study and special courses, "so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and helping to make our country less dependent upon foreign scholarship". (3) "There should be prepared an Abstract of Principles, or a careful statement of theological belief, which every professor in such an institution must sign when inaugurated, so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learning". This Abstract of Principles was drawn up by Dr. Manly, at the request of Dr. Boyce, and has been signed by every professor inaugurated since. All three of these principles were incorporated into the Fundamental Articles of the Seminary, and with slight modifications and changes in emphasis are intact to-day.

The plan of organization of this new theological institution was adopted at an educational convention held in Greenville, S. C., May 1, 1858. The Theological Department of Furman University was merged with the new Seminary. It was at that time hoped that the Seminary could begin its career the fol-

lowing fall, but only two of the four young men chosen as first professors could be prevailed upon to accept. Dr. Winkler and Dr. Broadus could not see their way clear to join up with so uncertain and indefinite an embryo. Dr. Williams had been a member of the original Nominating Committee, and hence could not be proposed at first. After a second declination of Dr. Winkler, Dr. Broadus, whom Boyce and Manly had never given up, "nor given any peace", was prevailed upon to reconsider, and the three induced Dr. Williams to become the fourth professror—Dr. Boyce had successfully contended for four, instead of three as at first proposed. So the Seminary opened its auspicious first session in Greenville S. C. in the autumn of 1859, with a Faculty made up of James P. Boyce and John A. Broadus, each thirty-two years of age, Basil Manly, Jr., thirty-three, and William Williams, the *oldest of the group,* thirty-eight! These were formally elected by the Board of Trustees, meeting with the Southern Baptist Convention in Richmond, Virginia, May 1859. "Boyce had placed it among the fundamental and unalterable regulations of the Seminary that a professor should not be elected except at a regular annual meeting of the Board."

It has been mentioned that Dr. Boyce had hoped to open the Seminary in the fall of 1858. At a Convention in Greenville, May, 1858, he had reported that South Carolina's one hundred thousand was practically raised. Some thirty thousand ($30,000) dollars in endowment of the Theological Department of Furman, and a theological library of 2,000 volumes were turned over by agreement to the new institution. Dr. Boyce had traversed practically the whole of South Carolina, in buggy, on horseback and on foot, and had secured the remaining seventy thousand ($70,000) dollars in cash and good bonds. The delay of a year in opening, gave time for the other States to hasten the raising of their promised hundred thousand, and provided a little income, out of which some needed extra books could be purchased. These included many standard sets, several given and others suggested, by Dr. G. W. Samson, of Washington, D. C. There was also enough income to provide sufficient equipment for the opening of the school.

Not only did Dr. Boyce have a large, choice, personal library, but each of the other professors possessed rare books, and all of these were placed graciously and freely at the disposal of eager students.

But in any case it was an untried venture. Many good men in the South had opposed the establishing of the Seminary at all. Some of the several colleges with theological departments had offered to become the nucleus for the new school, and when these proposals were not accepted, even these colleges were afraid they might be injured in its establishment. Some, of course, did not believe in an educated ministry any way, and, if at all, certainly not in a theological seminary. Others believed that the maintenance of the Seminary would prove too expensive. And then there were many men of unquestioned intelligence and integrity who entertained grave doubts as to the wisdom of the entire enterprise, while others just *objected.* There are always small souls that are constitutionally, eternally, yet, infernally against, regardless of right or reason! Despite the fact that there have always been a few that have resented, restricted, and sought to hinder the Seminary, it is worth noting here that not a single individual of southwide recognition and confidence has ever been "lined up" with the opposition during these seventy-five years.

Although time and results have justified the faith of the founders, glorified their vision, sanctified their sacrifices and eternalized their spirit, yet what will the opening response be? South Carolina, especially around Greenville, is perennially glorious. Her mountains, valleys, streams, flowers, and skies have always seemed to reflect special consideration from the "Father of all Beauty" But as autumn approaches, one wonders if there is a beauty-spot on earth more gorgeous than the Greenville of today, and of seventy-five years ago! Into this little city, September, 1859, *students* are gathering from South Carolina, North Carolina, Virginia, Alabama, Florida and Missouri, for the purpose of attending the first session of the Seminary! Twenty-six students from six states the first session! What bulwarks of loyalty these six States have been through the

years, and what prophecy for the years ahead this opening! The toil, the tears and the travail of the years of preparation, provocation and promotion are now seen to have been Providential.

One can scarcely imagine the anxiety and the trepidation of these four professors as the "enrollment day" approaches. One has tried to contemplate the almost uncontrolable joy of Jesus that day, as he noted, cautiously, the first two disciples, John and Andrew, *following* him, seemingly *attracted,* actually being pulled toward him! Could he or they be mistaken? Is it too good to be true? Hesitantly, tremblingly he asks: "What are you seeking?"—"Rabbi where do you live?—"Come, and you shall see", and they *came* and seeing, they began to abide! Something of this new assurance of Jesus must have come to these four young men as twenty-six students enrolled the first session. Why had they come? Surely it was not the spacious, commodious buildings that drew them. The old House of Worship of the First Baptist Church had been so partitioned as to provide two class rooms and a library. It was not the Seminary's reputation, because it had neither history nor tradition. And, it could hardly have been the Faculty; although they were destined to be immortal leaders and superb teachers, the real career of each one of them, lay ahead. Had the Seminary been established some years earlier, perhaps there would not have been such response. One believes that the arrival of these twenty-six students the first session of the Seminary's history is more significant than ever has been recognized. Many of them could not have stated clearly why they came *there.* A force beyond faculties, courses of study, location, books and equipment, was drawing and driving young preachers to this Seminary. Their presence at the beginning was an earnest of what was to be, more than of what already was. After all, it takes students to make a school. Fine buildings, a great faculty, rich courses, count for little without students. Uncomfortable buildings, poor teachers and inadequate courses are often glorified by students. A few lovable, energetic, capable students have immortalized many a mediocre professor, and for lack of proper student promotion, many rare teachers have remained lonely

and unknown. A teacher must discover students, unless he enjoys being undiscovered.

In his *Memoirs of James P. Boyce,* Dr. Broadus has given a charming account of the first three sessions of the Seminary. In those years "true to the design of the Seminary, there were men of the most varied general preparation". With a deft hand, gentle touch and glowing memory, he describes the school life and ministerial life of those first students. The writer recalls with gratitude that, as a boy in the ministry, he met the first full graduate of the Seminary, the venerable, Doctor J. A. Chambliss, and that as student pastor in Lafayette-Johnson (counties) Association, Missouri, he came into the fellowship, and under the personal helpfulness and gracious benediction of the second full graduate, Dr. G. W. Hyde. These students of the early years became new "messengers of the Light" and the best evidence of the divine favor in the establishment of the Seminary. Dr. Broadus speaks tenderly about an older student who came one year, the first year, with little preparation, and handicapped by age, poverty and obligations; and after relating how the improved preaching ability of this student was noted and remarked in the small country churches which this man always served, Dr. Broadus adds: "Let him stand as a representative case of one thing which the Seminary set itself to do, of a class of students for whom the professors have through all the years often thanked God."

The meager and inadequate equipment of these earlier years was largely forgotten in the charm and ability of the Faculty and in the enthusiasm and character of the student body. The course of study, even as then planned, offered a wide and comprehensive range for students of various degrees of preparation. From the first day until now, the Seminary has had ample plans for every type of student ability and desire. So far as one can discover, there was no discrimination because the professors were all young; that was one of the reasons for their selection, and their young manhood was in their favor at that time. Dr. Boyce and Dr. Manly, in addition to thorough academic training, had availed themselves of prolonged study in

the foremost Theological seminaries of that day, Princeton and Newton, respectively. There was a student's view-point, a sort of understanding sympathy about them, due one believes, to their having been *students* in theological schools, which the others never quite attained. By native ability and sheer industry Dr. Broadus and Dr. Williams largely procured for themselves their theological training. All four of them were at least on the road to becoming great scholars, and all had successful teaching experience behind them. *All* were great preachers, each manifesting some particular excellence and Dr. Broadus was and was to remain one of the greatest preachers of all times.

It was the original plan for the Seminary to be faculty-governed. For nearly thirty years there was no President, just a Chairman of the Faculty. It was as natural as necessary that Dr. Boyce should be chosen as the first Chairman, and as Treasurer of the Seminary. He yielded to his selection as president, in 1888, shortly before his untimely death. While both Faculty and student body were small, it was not difficult to have a faculty-controlled Seminary. Just a Chairman for the faculty was well enough when the members were few and when those few were constantly, intimately and unselfishly in touch with one another. Then, they were so nearly of the same age and of such nearly equal abilities that there was hardly any place for petty jealousies. Each supplemented and boosted the others. The youth of one could not be disparaged without discrediting all. There were no "Senior and Junior professors", nor was there disposition to make unfavorable and meaningless comparisons as to departments. Nothing had been put into the curriculum as "padding"; all the work had to be done and was reckoned worthy of doing well. Nobody could "rest on his laurels", real or assumed, for each was sorely pressed to do his task passably well. Decades of achievement, good or bad, were ahead, and scarcely could be paraded. There was sympathetic helpfulness and mutual trust and good will. There was conviction that weakness or neglect at any point, would affect adversely the entire structure.

Almost coincident with the auspicious beginning of the Seminary, and in the mist of evident promise, the war clouds began to hover over the entire nation, and were blackest, perhaps, over South Carolina. In the fall of 1860 Abraham Lincoln was elected President of the United States after a heated and rather bitter national campaign. Political excitement was at high tide, when South Carolina cut the "Gordian Knot" by formally seceding from the union In spite of such conditions, the second session of the Seminary had an increase of ten students over the first, thirty-six being enrolled that year. But it was extremely difficult, both for professors and students, to remain at their tasks when the atmosphere was so surcharged with political clamor. Two of the professors were for secession from the start, two were opposed. For various reasons all came to stand for the South and to cast their lot with her aims in rebellion. Naturally there were also great differences of opinion among the students; for thus far in history, preachers not only have yielded to war propaganda, but have became leaders in spreading the mania. When Fort Sumpter was captured, April 12, 1861, everybody seemed to accept the inevitable and began to prepare for war. Many of the Seminary students went at once into the Confederate Army. The session of 1861-62 enrolled but twenty students and these were drawn constanlty into various forms of military service. There was no formal commencement in the spring of 1862. Dr. Boyce was already absent as Chaplain of his regiment, but was urging his colleagues to retain their connection with the Seminary. This they did at great sacrifice and much personal suffering. Thus by the end of the session of 1862, it was necessary that the Seminary suspend operations and the professors turned to pastoral and other work for the support of themselves and families. When these weary, wasteful and worthless years of the Civil War finally dragged to a close, the South was bankrupt, her fields ruined, business shattered and many of her noblest sons dead. The outlook for the Seminary, of all Southern institutions, was dark indeed. The reopening of the Seminary at all would have been utterly hopeless but for the indomitable courage, heroic sacrifice and sub-

lime faith of the four professors In September,1865, the Seminary resumed active operation and began a struggle for existence, infinitely more severe and discouraging than that of any period before or since, that was to last, with little respite, for a quarter of a century! During these hard, lean years the members of the Faculty, sometimes without salary for extended periods, were freshly bound together as by hooks of steel; and in a peculiar sense, Boyce and Broadus were welded together into an eternal companionship that meant the continued existence of the Seminary.

Before the long-delayed victory had come, Dr. Williams had been promoted to glory, in 1877, and Dr. Manly was to be absent, as President of Georgetown College, for seven years. The life of the Seminary for the twenty-five years following the close of the war, often hanging by a thread, hinged largely on Boyce and Broadus. There were only seven students for the session of 1865-66. The second session increased to fifteen and the third arose to thirty-one. The fourth and fifth sessions jumped to forty-six and sixty-one students, respectively, while the sixth dropped back to fifty-three. In spite of increased burdens and poverty, two members had been added to the faculty, Crawford H. Toy, 1869-79, and Wiliam H. Whitsitt 1872-99, and the student bodies for the last four years in Greenville ranged from sixty-six to sixty-eight All this time Boyce and Broadus were doing two men's teaching, were finishing themselves in scholarship, were preaching regularly, writing constantly and always, eternally, they were travelling and appealing, yea, begging, for a modest support for the Seminary. Certainly they were often discouraged, even despondent, but never both at the same time.

The first endowment funds and tangible assets of the Seminary had been provided by the Baptists of South Carolina. Much of this was in "Planters Bonds" that were paid in Confederate money or not at all. Nobody could have forseen or prevented the post-war havoc and poverty. But it was growingly evident that it was hopeless and futile to seek to procure any adequate endowment as long as the Seminary remained in the most ruined and impoverished section of the entirely dis-

tressed Convention territory. Either Greenville or the Seminary, it seemed, must be abandoned. Against every impulse and personal sentiment, and with much sadness and personal loss, Dr. Boyce and Dr. Broadus, along with a few others, decided that the Seminary must be moved to a more prosperous region, if ever it was to receive even tolerable support.

Not only a larger, but a more accessible city was needed; many locations were suggested and considered. Dr. Boyce had become convinced that it should not be moved to any place unless the city and the State in which it was to be located could raise three hundred thousand dollars, and the rest of the Southern States provide an additional two hundred thousand. Encouragement from certain Baptists in Louisville, Kentucky, led to the selection of that city for the new location. Dr. Boyce took up his residence there in 1872, and began the hard, humiliating task of securing sufficient funds and pledges for moving the Seminary. This was done in 1877, largely on faith, for its support remained uncertain and its future precarious for many years. In an hour of despair and desperate need, a gift of $50,000 from the Hon. Joseph E. Brown of Georgia, saved the very life of the Seminary in that emergency and opened the way for more enduring progress.

It was many years before the Seminary was located in its own home, and the expanding work has conducted in rented buildings. The slow work of securing funds was carried on in spite of much opposition. From the first there were loyal friends in Louisville. The names Marvin, McFerran, Peter, Gheens, with hosts of others, Baptist, Jewish and Presbyterian, will remain fragrant in memory as long as time lasts. A little later the name Norton will come into the Seminary's history, never to be erased. Messrs. George W. Norton and William F. Norton became interested in the Seminary, and by personal gifts, counsel and leadership, attracted to the Seminary many friends and helpers. Through their suggestion and largely through their service freely given, the plan of having a separate "Financial Board" was wrought out and still obtains. One recalls the invaluable and never ceasing efforts of the late George

W. Norton, over and above the contributions given by him and his sisters, to keep the pulse of the Seminary strong and its doors open. What friends the Nortons and Broadway Baptist Church have been through the years!

In 1888, after yeas of humiliating toil, the Seminary finally secured property at Broadway and Fifth, then and now, a most valuable site. Here at various times, and because of special gifts, local, North and South, four buildings were erected. Each of these buildings was so tardily provided as to prove inadequate in a short while. The Building of the first Norton Hall in 1892, witnessed the city rapidly spreading south, and surrounding the Seminary's cramped quarters with growing traffic and business. The noise and the dirt of a busy city made it increasingly evident that the Seminary must have a more quiet site, a larger campus and suitable buildings. Efforts in this direction were delayed because of the world war, but in 1921 a tract of fifty acres on Lexington Road was purchased; to this later some additional acres were added, and the corner stone of the present Norton Hall was laid in 1924. Mullins Hall, the dormitory for single men, was likewise pushed to completion and by March 26-27, 1926, the removal of the Seminary to the present site was effected with little interruption of classes, and the commencement of that session was held in the assembly room of Norton Hall. Practically all needed buildings except the Chapel, now crown the campus, and the plans call for the Chapel as a wing-extension of Norton Hall to balance the Library on the opposite side. How sorely this Chapel is needed! The grounds of the Seminary have been laid out and developed according to a plan and are becoming more beautiful and attracitve every year.

Upon the death of Dr. Boyce in 1888, it was a foregone conclusion that Dr. Broadus would succeed to the presidency. For years he had shared with Dr. Boyce all the growing burdens of finance and administration. It was difficult often to determine whose plan was being carried out, so complementary and interdependent had these two men become. For the all too brief span, 1888-1895, without his yoke-fellow, but with ripened wisdom and chastened grace Dr. Broadus guided the Seminary with

signal brilliance and success. The first two sessions of the Seminary in Louisville enrolled ninety and ninety-six students, respectively. Under Dr. Broadus the number of students grew rapidly, especially in the closing years of his administration. He was now in the full tide of his career, and the richness of his manifold powers was evident on every hand. He lived to see the Seminary more permanently set forward than his heroic colleague and beloved predecessor had been permitted to witness. He worked to the very last, as he had toiled for thirty-six years, for his blessed Seminary He passed on to heaven, March 16, 1895, and to his remaining colleagues and students, the world has never seemed quite the same since that day.

Dr. William H. Whitsitt, who had taught with such distinction since 1872, succeeded Dr. Broadus in the presidency. During his administration the attendance soon passed beyond three hundred, and the attendance of foreign students, begun under Broadus, was greatly stimulated. His broad scholarship, gracious sincerity, wholesome insight and loving sympathy made it quite impossible for him ever to engage fully in the unhappy, and often unchristian, controversies which centered around him. As a historian he has scarcely been equalled, never surpassed. His few years of administration will be remembered and revered always, for their wisdom, tenderness and calmness in midst of intensest strife, due to doctrinal bitterness.

In 1899 Dr. E. Y. Mullins became President, under as trying circumstances as the Seminary had known. Of course he was a young man, but an exceptional one. During the tensest years which had produced the crisis, he was residing outside Convention territory. He was to the "manner born", knew the Seminary intimately, was a missionary at heart and already a great preacher. He was a giant in intellect, vigorous in body and commanding in appearance. There was about him an imperial bearing, and he was blessed, one believes for the times, with just enough coldness and unapproachableness, to bring Southern Baptists out of the labyrinth of petty jealousies and party strife. This he did as perhaps no man among us could have done. He out-thought, out-worked, out-lived and out-witted every oppon-

ent. He was always largely a "lone wolf", respected by his friends and feared by his foes. While in general he preferred aloofness, he was many times lonely, yet found it difficult always to be free and open with his associates. He was so constituted, and he so disciplined himself, that there was little "carry over" in his sympathies. He dealt intimately and properly with situations and persons as he saw the need, and then proceeded to something else. He never forgot anything he wished to remember or retained anything he elected to abandon; he rarely relaxed, was generally cheerful and always dignified. He lived in an exalted realm and combined more excellencies with fewer faults than any man one has known. He was "cut on too large a pattern" for many of the little graces that would have made him and others happier; but it must be remembered that his entire connection with the Seminary was one of stress and strain, though never of conflict. Those smaller souls that major in *controversy,* at least had sense enough not to match swords with E. Y. Mullins.

By dint of superior worth and incessant toil, he became, easily the outstanding Baptist of the world; and because of his powers of analysis, unequalled, both in depth and clearness of expression, and because of his conviction as well as his theological and philosophical acumen, he became the unquestioned spokesman of Southern Baptists. As he a *leader* he was superb, for he did not know how to follow—he was always ahead; he was patient, but unyielding. Practically without help or consultation he conceived, planned and carried through the entire building program. So much was it his alone, that when death slipped in and stole him away from us, no member of the Faculty knew fully the facts regarding the buildings or debts.

Under Dr. Mullins the Seminary became a world institution and reached its greatest heights. Under him the permanent endowment was greatly increased and the student body for many years rose above the four hundred mark, and hopes were aroused of reaching five hundred.

In 1902 a campaign was launched to raise six hundred thousand dollars of additional endowment, as a golden jubilee recog-

nition of the Seminary's services. Under Dr. Mullins' leadership this amount was speedily over-subscribed, thus doubling the endowment of the institution. Some years later he led the movement for new grounds and buildings, and had secured over half of the necessary funds before his death. Dr. Mullins *was* the Seminary, for many years, especially his latter years, generally planning so wisely that his colleagues were happy in his decisions. His keen intellect and business sagacity made him the greatest administrator we have produced. As a theologian, he had no peer, and he was the most scintillating preacher and lecturer one ever heard. As the original friends of the Seminary began to pass on, additional alertness was demanded to prevent the Convention's discrimination against the Seminary. State Secretaries had their chief exaltation during his administration, and were often over enthusiastic for local objects. Like a giant he stood, not for *rights*, but for the right, as he proclaimed, with crystal clearness, the relation of every part of Baptist denominational life. His memory will remain radiant with us all, and will bring growing gratitude for the high privilege of touching lives, intimately, with this great man of God.

For some months before Dr. Mullins' passing in 1928, Dr. John R. Sampey, on the insistence of his colleagues, had taken charge of the internal affairs of the Seminary; and upon Dr. Mullins' death the Executive Committee, in session with the large number of Trustees assembled for the funeral, officially made Dr. Sampey Acting President, pending the meeting of the entire Board of Trustees at the Southern Baptist Convention. At this meeting, May 1929, he was chosen, heartily and unanimously, as President. At the time of his selection, he had already completed forty-four years of superior teaching. Practically his entire adult life had been spent in the Seminray for he was a mere boy when he entered as a student. Before his graduation his brilliant record had marked him for his life's work. His own heart was set on Foreign Mission work, but Dr. Boyce and Dr. Broadus convinced him that he could fulfill his desires more perfectly by remaining with the Seminary.

Although he more than justified their faith in his possibilities as a theological professor, he never abandoned the idea that he was a Foreign Missionary. His interest in, enthusiasm for, and sacrificial giving to missions have increased through the years. Shortly before he become President he made two trips to South America at his own expense just for the joy of preaching to the multitudes in Brazil and ministering to the missionaries. For many years he was pastor of a country church in the Blue Grass region of Kentucky; this he built up to be one of the strongest of missionary churches. He succeeded Dr. Broadus on the International Sunday School Lessons Committee, which position he has kept with distinction, and now holds as Chairman. He has been widely sought as supply preacher, for inspirational addresses, missionary appeals and revival meetings.

But Dr. Sampey was largely and essentially the student and teacher. Once committed to his task, nothing could attract him away from mastering his department. He is easily one of the outstanding Hebrew scholars in America. He knows more about the Old Testament and can make it more thrilling and vital than any man on earth. These things, not administration, not finance, had been his meat and drink for over forty years, when, past sixty years of age, he was thrust into the presidency of the institution which he had so largely helped to make.

Hardly had he begun his administration and discovered his official duties and the Seminary's financial status, when the economic crash came. Always vigorous of body, he soon was under such a load as would have crushed the average man, twenty years his junior. One marvels yet at the miraculous transformation of the teacher into the administrator, and that too without his ceasing to be the *teacher*. But in addition to his teaching ability, his vigor and his energy, he brought something else to his administration, that was needed more than realized—, warm hearted sympathy, "camaraderie" and accessibility. There never has been a finer spirit among Faculty and students than now. While we shudder at the youthful abandon with which he gives himself to every need, we rejoice in a leadership so fruitful, so wise, so unselfish, and a leadership, under the

most trying circumstances, that is successful beyond belief. Today, with his eye not dim, nor his natural powers abated, he stands a worthy successor to the great men who have served before him; and possesses, one believes in the providence of God, just those qualities for this time that none of them had in like measure.

One is greatly tempted to expand an article into a volume in order to tell of the worth and achievement of all members of the Faculty who have served and especially of those now serving. There is a crying need for a word, long overdue, about the group of younger men, many of whom are working as hard, sacrificing as much and succeeding as brilliantly as any who have ever taught in the Seminary; but since that is "not the custom", and since these animadversions must shortly cease, one chooses three former teachers, now colleagues, out of personal love and gratitude. with whom, in all to brief a word, to close this article.

For many years A. T. Robertson and John R. Sampey have pulled together side by side. To many of us, *they* are the Remus and Romulus of our present Rome. They are entirely different, but their love for and loyalty to each other is beautiful in the extreme. Dr. Robertson's "long suit" has been scholarship and writing. The habiliments of the workshop grace his body more readily than the dress of the drawing room. He is a perennial marvel to all of us in research, depth, sustained effort and wealth of output. He stands to-day, like King Saul, head and shoulders *above,* the uncrowned *"King of the Greeks".* He is the undisputed Greek New Testament Scholar in the world today. One would want to commiserate him on having to produce that "Large Grammar" if one had not been forced practically to memorize it all—once! But he has written and published (last report this afternoon) some *fortw-two* volumes! Many of these have been translated extensively into the languages of various countries in Europe, South America and the Orient. One rejoices that he is as vigorous, as keen and as versatile today as at any time in his unique life. To one close in touch with him, his growth as a preacher in the last decade is his unparalleled

achievement. He was never more essential to the life of the Seminary than now, and if the respect, confidence and love of his colleagues can keep him his residenec is fixed.

After a most brilliant student record, W. O. Carver was retained as a professor in 1896. From that day until now, he has done more to rationalize, magnify and enhance Christian Missions by precept and example, than any man the Baptists have produced; he is easily an authoritative spokesman in that field today. Likewise, it is our pride that he stands supreme in the field of Apologetics,—so much so that he was our one and unanimous choice to deliver the Norton Lectures this year. By his numerous publications, his prodigious mind, his philosophical reach and doctrinal sanity, his incessant toil, his great soul, his sacrificial giving and living, he has stimulated us, even though often *shamed* us, to nobler responses and efforts.

Charles S. Gardner came to the Seminary as profsesor in 1907, out of a rich and mature pastoral experience. What a *preacher* he was and is! Anything that he lacked in physical vigor was more than compensated for, by his wealth of thought, his sympathetic understanding, his power of stimulation and his snow white character; from the first he was a "Brother Beloved". He was already known for remarkable ability and unquestioned scholarship; but mighty men had preceded him in Homiletics, and Sociology was an unnaturalized alien in the Seminary, and wild and untamed elsewhere. But Gardner, his spirit always unafraid, captured Sociology, brought it to a much needed repentance and faith, and baptized it into the family of the Saints. In Homiletics and Psychology he was a master; he could *think*, he could make others think, and long to preach better; he was a writer too. He was the prince of teachers and supreme as a lecturer; just two years ago he glorified our selection of him to deliver the Norton Lectures. Perhaps his chiefest gift is his aptness in discovering men and setting them on their way. Next to one's own father, one owes most to Charles Spurgeon Gardner, and, one loves and values him more, as the passing years, perhaps, clarify one's vision.

Perhaps no type of school on earth does more for its students than a theological seminary. Can it be that seminary students are less thoughtful and loyal than others? Nothing is more sorely needed among us than a revival of a sense of appreciation, loyalty and gratitude. With so few exceptions as to prove the rule, seminary gifts and enthusiasm have been furnished by laymen! Without sacrifice or inconvenience we Alumni could relieve the Seminary's present emergency and at the same time greatly enrich our own lives. Isn't it about time for us to redeem our sense of common honesty and self respect by completing the endowment of the John R. Sampey Chair of Old Testament Interpretation? This would not only greatly relieve the Seminary, but it would fittingly celebrate "our Chief's" birthday in September, graciously honor his fifty years of signal service; and it would be what we should have done years ago, as well as the sort of thing we should have been doing all along.

The Clarion Call for Christian Character.

Address by Roland Q. Leavell, M.A., Th.D.

The Alumni Address at Commencement Exercises at the Southern Baptist Theological Seminary, Louisville, Ky.,
May 1, 1934.

President Sampey, members of the faculty, students and friends of the Seminary:

I count myself happy to be privileged to come back to my Alma Mater, again to drink of the inspiration of her hallowed history, to imbibe afresh of her zeal for scholarly searching of God's Word, to bathe myself in the atmosphere of her missionary passion, and to acknowledge my great debt to those instructors who were here when I entered this Seminary twenty years ago.

Next to a love and longing to know and preach God's Word, the Seminary's greatest contribution to me has been the influence of the Christian characters of my teachers. There was Dr. Mullins, the mighty. He was a tall man, sun-crowned, who had the daring of a lion, the industry of a beaver, the vision of an eagle, and the meekness of a lamb. He seemed to me to have something of the wisdom of Solomon, the world-vision of Isaiah, the patience of Jeremiah, the zeal of the Apostle Paul, and the love of the Apostle John.

Here is Dr. Sampey, the saintly and the scholarly. His heart is always on fire for God, and lost souls, and Brazil, and Hebrew sentences. Here is Dr. Robertson, the renowned writer. His erudition always frightened me and held me in awe, but I have always loved him with my full heart. Here is Dr. Carver, the keen minded. His brain and his heart are as big as the world, for he will never be satisfied until the last man on earth has given his love and allegiance to our Lord Jesus Christ. There was Dr. McGlothlin, the masterful. He taught the history of the past but kept our faces turned toward the future. There

were Dr. Gardner the godly, Dr. Eager the engaging, Dr. Hawes the happy hearted. Great Christian characters, all! Therefore my mind naturally turns today to my subject, "The Clarion Call for Christian Character," which I shall discuss under three main lines of thought.

I. The Kingdom's Consistent Call for Christian Character.

Let me dare to say that amid the confused affairs of the Kingdom today the greatest call is for robust Christian character in all walks of life.

> "What we lack and sorely need,
> For want of which we bleed and bleed,
> Is men of a more godly breed—
> Honest men in highest places;
> Men with single arms and faces;
> Men whose nobler thought outpaces
> Thought of self, or power or pelf;
> Men whose axes need no grinding;
> Men who are not always minding
> First their own concerns, and binding
> Their soul's eyes to larger things;
> Men of wide and godly vision;
> Men of quick and wise decision;
> Men who shrink not at derision;
> Men whose souls have wings."

Such Christian character is the one truly stabilizing thing upon which the affairs of church and state can abide. Horace Greeley truly said: "Fame is a vapor, popularity is an accident, riches take wings and fly, those who cheer today may curse tomorrow, ... only one thing endures, character."

It is difficult to define character. Some one has contrasted it. Circumstances determine your reputation; the truth you believe determines your character. Reputation is your photograph; character is your face. Reputation is what you have when you come; character is what you have when you go. Repu-

tation grows like the mushroom; character grows like the oak. Reputation goes like the mushroom; character is as lasting as eternity. Newspapers make one's reputation; toil and consecration make one's character. If you want to get called to a pastorate, have a reputation; if you want to keep it, have a character. Reputation is revealed on tombstones; character is revealed in the Judgment. Reputation makes you rich or poor; character makes you happy or unhappy. Men know your reputation; God knows your character.

Kipling's great poem "IF" might have been called "Character," for it speaks of character revealed in the crises in life. Character is revealed by what we do when we have not time to think in the crises. Civilization's supreme call is for men who can stand the crises of today. For what are our material advances worth if they are only emptiness within? Why ride 104 miles per hour on the Burlington "Zephyr" if those who ride are fools or knaves? Of what use is telegraphy or radio if it flings only the news of frauds and follies? Of what value is our printing press if it but saturates our senses with sordid sensuality? For what is education if it but makes clever devils? At one of our fairs there was exhibited a reaping hook like Ruth's and a modern McCormick binder and reaper. There was a needle like the one Dorcas used, along beside a modern Singer sewing machine. There was an old stylus like Paul used, along beside a modern Underwood typewriter. Progress? Yes, if the characters of the McCormicks and Singers and Underwoods have advanced as far beyond the characters of Ruth and Dorcas and Paul as their machines have advanced beyond the old types displayed.

"We are all blind until we see
That in the human plan,
Nothing is worth the building
That does not build the man.
Why build these cities glorious,
If man unbuilded goes?
In vain we build the world unless
The builder also grows."

The greatest man Italy ever produced was Savonarola, because he had character enough to die for his convictions about righteousness. The greatest man Germany ever produced was Martin Luther, because he had character enough to defy the world's most powerful ecclesiastical power and stand by his convictions for God's truth by saying, "Here I stand, I can do no other, so help me God." England's greatest may be said to be Oliver Cromwell, for by his convictions and character he made thrones to topple and fall. The greatest America ever produced was Robert E. Lee. Of his character the renown Benjamin H. Hill once said, "When the future historian shall come to survey the character of Robert E. Lee he will find it rising like a huge mountain above the undulating plain of humanity, and he must lift his eyes high toward heaven to catch its summit. He was a foe without hate, a friend without treachery, a soldier without cruelty, a victor without oppression, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guile. He was Caesar without his ambition, Frederick without his tyranny, Napoleon without his selfishness, and Washington without his reward. He was as obedient to authority as a servant, and royal in authority as a true king. He was gentle in life as a woman, modest and pure in thought as a virgin, watchful in duty as a Roman vestal, submissive to law as Socrates, and grand in battle as Achilles."

Such character is our greatest teacher today. Youth the world over needs that most of all. I would rather have known and sat at the feet of Dr. John A. Broadus than to have memorized a thousand text books.

Building such character is the task of the churches. Christianity's greatest contribution to the world is character in men. If our churches do not send out men who pay their debts, pay just wages, render faithful work for money received, speak the truth and change not, and observe the golden rule in business and social life, then there is something wrong with our church life. The pulpits need men with character, men honest in money

matters, men with unquestionable purity of thought and life, men whose time is spent in service for salaries received, men who expose sin in high or low places without fear or favor, men who are protected by the breastplate of righteousness, men of character.

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and willing hands;
Men whom the lust of office cannot kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;

Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

II. The Constant Collapse of Character.

Character is collapsing all about us every day. We almost expect daily some new revelation of fraud or graft in political circles. Visiting the Federal penitentiary recently I was told of prisoners from every walk in life and rank in government. College graduates were there aplenty. Youths filled the ranks. Preachers in high places are known to collapse in character. The modern home is collapsing, for there are seventeen divorces for every one hundred marriages.

Big business men, educators and men of science are puzzled and almost in despair that their lines of endeavor have not produced better character. Dr. Robert Maynard Hutchins, the youthful president of the University of Chicago, recently significantly said: "We do not know where we are going, nor why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven for us have let us into a larger and more oppressive prison house. We think those keys were science and the free intelligence of man. They have failed us. We have long since

cast off God. To what can we now appeal? The answer comes in the undiluted animalism of the last works of D. H. Lawrence, in the emotionalism of the demagogue, in Hitler's scream 'We think with our blood'. During the Nineteenth Century and since we have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke. Our bewilderment has resulted from the notion that salvation depends upon information. The revolt is not in the interest of reaction, but of liberty and progress. It is not to discredit science, but to save it, to expand it, to put purpose in it, to build a sky over it, and to call attention to the stars."

Perhaps there never was a challenge to the churches such as we have today. Men of education, big business and science are saying they cannot produce what we in the churches say is our major product. Yet perhaps some of the theology we have preached may be responsible for this collapse of character. There are two systems of theology: one putting man in the center and the other putting God in the center. One says man comes to God for salvation; the other teaches that God approaches man with a gift of salvation. It is salvation by character, or character by salvation. In one man takes the initiative; in the other God takes the initiative. One is big man; the other is big God. Let me dare to suggest that what America needs most is a great God. Find a man in love with a great God, dependent upon a great God, hoping to become like a great God, and you will find a great growing character.

"As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh-grass sends in the sod,
I will heartily lay me a-hold on the greatness of God."

Improper social conditions exist because of the lack of character. A Christian character adjusts himself properly in the

social order. Put Christian character at the head of the home, the political organization or an industrial enterprise, and you will see the end of such social evils as unjust wages, excessive hours, inadequate housing, under-privileged children, indigent motherhood, prostitution of the body, child labor, and the like.

The problems of international relationships must be solved by Christian character. How they may be solved may be sensed in the letters of sympathy written by some Christian Japanese to Christian Chinese in Shanghai while Shanghai was being bombarded, and the answers of assurance of mutual love sent back. Herbert Gezork, a German Christian, stood before an international group and said in substance, "There is a deep-seated hatred between my people and the French. When it becomes possible I shall go to France and learn to love French children. Then I am going back to Germany to tell our children how lovely French children really are. And they must be lovely! I may be called a traitor. It may cost me my life. But that is my life." Christian character will solve international problems.

Likewise, Christian character is the new emphasis in missions. Amid many things with which we disagree in the "Laymen's Inquiry", there is universal approval for their emphasis placed upon the power of the influence of Christian character among pagan peoples of the world. One major missionary problem has been the collapse of the character of business people from the Christian lands.

III. The Claim of Christ to Construct Christian Character.

We happily turn to the Christ who compels character. In closing the Sermon on the Mount he said, "Everyone therefore that heareth these words of mine and doeth them shall be likened unto a wise man who built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock." Character builded upon the life and teachings of Christ will withstand the winds of worldliness, the tides of temptation, and the storms of sin. It is He who teaches us how to be gen-

uine in our joy, how to be true to the law of God, how to truly pray, how to treat our enemies, how to maintain the right attitude toward money, how to be pure in heart, . . . yea, how to be a true part of the Kingdom of Heaven.

Sidney Lanier searched the archives of all history to find a perfect character. He found flaws and mistakes in such good men as Homer, Shakespeare, Socrates, Buddha, Dante, Milton, Aeschylus, Lucretius, Marcus Aurelius, Thomas a' Kempis, Epictitus, Swedenborg, Cadmon, Emerson, Keats, Tennyson, and the others. He freely forgave their mistakes.

"All, all I pardon, ere 'tis asked."

Yet mistakes they were. All characters had collapsed at some point, until he came to Christ. Only Christ is the Crystal Character.

"But Thee, but Thee, O sovereign Seer of time,
But Thee, O poet's Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest,—
What *if* or *yet,* what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?"

Palestinian Place Names in the Gospels and the Acts.

By Professor J. McKee Adams.

(*Concluded from April Issue.*)

In order that readers may follow through with least possible interruption we are giving in this issue the second, concluding section of Dr. Adams' up-to-date paper. It will be recalled that in the April instalment he discussed:

1. *Palestinian Place Names Common to the Gospels and the Old Testament.*

2. *Palestinian Place Names Common to the Acts and the Old Testament.*

3. *Comparatively New Centers Named in the Gospels and the Acts.*

Turning now to a brief survey of other Palestinian sites mentioned in the Gospels and the Acts, the student will be surprised to find most of them comparatively new centers whose beginnings might be placed at the dawn of the Graeco-Roman period or later. For the sake of convenient reference we present them in alphabetical order.

Aenon,[3] the first to be considered, is one of the most difficult. Its position has been variously given, ranging from Ain Karem in Judea, to Salim in Samaria, and Ain Farah in the Jordan Valley. About the only point of agreement is that it was not in Samaria, certainly not right at the door of Shechem and Sychar. Jerome places Aenon in the vicinity of Salumias eight Roman miles south of Scythopolis. The place was evidently in this gen-

1 Josephus, Antiquities, XI, viii. 4; XIII, ix. 1.
2 Genesis 35:4.
3 John 3:23.

eral section of the Jordan area though the exact site is not known. Copious water supply is called for, a condition perfectly met by the foot-hill springs east of Samaria.

Antipatris occurs only in the Acts.[1] Little is known of the place. It is mentioned casually in connection with Paul's hurried journey from Jerusalem to Caesarea under guard. Its chief significance was that of a half-way station between Jerusalem and the Roman center on the coast. In keeping, however, with Herod's policy of adorning all of his cultural centers, particularly those named in honor of relatives and friends, we may suppose Antipatris to have been a very attractive place. The ruins of Kulat Ras el Ain, in the Plain of Sharon, in all likelihood mark the site. The site of Antipatris stands at the headwaters of the Nahr Aujeh, a stream which enters the Mediterranean twelve miles north of Jaffa.

Arimathea,[2] the native city of Joseph, has never been definitely located, though late tradition points to Ramleh in the Plain of Sharon. The identification, however, is untenable since Ramleh is known to have been founded by the Caliph Suleiman about 716 A. D. Other suggestions as to the original site of Arimathea include Er-Ram on the highroad between Gibeah and Beeroth, and the modern town of Ramallah which certainly represents some old foundation. These widely separated sites serve only to complicate the problem. We may be sure that the city was within the area of Judea, a point which would have been true in the case of Ramleh, Er-Ram (Ramah), or Ramallah.

Bethany, the village of Mary, Martha, and Lazarus, was located on the eastern slopes of the Mount of Olives almost two miles from Jerusalem.[3] The New Testament site is represented by the modern El-Azariyeh, or town of Lazarus, on the highway from Jerusalem to Jericho. Bethany is not named in the Old Testament. It is associated with several events in the ministry of Jesus, chiefly the raising of Lazarus and the feast in

1 **Acts** 23:31.
2 **Matthew** 27:57; **Mark** 15:43; **Luke** 23:51; **John** 19:38.
3 **John** 11:18. Compare **Luke** 10:38.

the house of Simon the Leper. Jesus made frequent visits to the village during the Passion Week. There is nothing authentic about any of the traditional sites in the town to-day. There is no doubt, however, that Bethany is the city of Lazarus, to the west of which Jesus ascended.[1]

Bethphage, meaning "house of young figs," was situated in the vicinity of Bethany on the old Roman road from Jericho to Jerusalem. The place is mentioned in three of the Gospels.[2] The assumption that the village of Abu Dis southeast of Bethany marks the site of Bethphage, is not mere guesswork. In the Gospel narratives Matthew places it in the Mount of Olives, Mark and Luke associate it with Bethany at the Mount of Olives. The order in which both towns are named suggests that Bethphage was the more important. Jewish tradition says that the town was larger than Bethany. It is thought by some that Bethphage was simply a suburban point designated for the comfort of religious pilgrims on the way to Jerusalem.

Bethsaida as a proper name occurs seven times in the Gospels, referring in every instance to a city.[3] It is clearly impossible to harmonize these passages so as to admit of but one Bethsaida, though many attempts have been made to that end. While there is no disagreement regarding a Bethsaida northeast of the Sea of Galilee, few allow for a similarly named city west of the Jordan. Objectors can find no support in John, however, since he clearly specifies this latter place as Bethsaida of Galilee, the home of Andrew, Peter, and Philip.[4] In this statement John is obviously confirmed by Matthew and Luke who include Bethsaida with two other Galilean towns denounced by Jesus. It is true that Josephus refers to two Galilees when describing the territory assigned to him as governor and that he also refers to the cities of Seleucia and Gamala in Gaulanitis as being under his administration.[5] In a later section of his work, however, Josephus defines more accurately the Galilean terri-

1 **Luke** 24:50-51. 2 **Matthew** 21:1, etc.
3 **Matthew** 11:21; **Mark** 6:45; 8:22; **Luke** 9:10; 10:13; **John** 1:44; 12:21.
4 **John** 12:21.
5 Josephus, **Wars,** Preface, II. xx. 4, 6.

tory, specifying Lower and Upper Galilee, and distinguishes clearly the East and West Jordan areas bordering the Sea of Galilee.[1] During the ministry of Jesus the territory west of the Jordan and the Sea of Galilee belonged to the tetrarchy of Herod Antipas whose capital was at Tiberias, while the eastern territory, in which Bethsaida, Gamala, and Seleucia were situated, was subject to Herod Philip, the tetrarch of Iturea, Trachonitis, and Gaulanitis.[2] Furthermore, Luke, whose accuracy has been illustrated in many ways, specifically refers to a part of the latter territory as "the country of the Gerasenes, which is over against Galilee".[3] In Mark's narrative Jesus retires from the territory of Herod Antipas (i.e. Galilee) after the death of John the Baptist, to go into a desert place where subsequently the 5,000 were fed.[4] There is no difficulty in placing the feeding of the 5,000 on the eastern side of the Jordan in the vicinity of Bethsaida-Julias. Immediately after this event, the disciples were sent away to go to a Bethsaida on the other side of the Lake.[5] That this is Bethsaida of Galilee is further reinforced by the reference to the land of Gennesaret, which was located at the northwestern end of the Sea of Galilee.[6] Finally, in locating a Bethsaida on the western side of the Sea of Galilee, we have Mark's definite statement of the departure from Dalmanutha (Magadan) to go to the other (eastern) side of the Lake, their arrival at Bethsaida, and later their journey to the region of Caesarea-Philippi in the north.[7] It is clear that two Bethsaidas are demanded by these passages. Answering to the requirements are Bethsaida-Julias and Bethsaida of Galilee. Josephus mentions (Bethsaida-Julias at the headwaters of the Sea of Galilee in the lower regions of Gaulanitis by the Jordan.[8] The modern basaltic ruins at Et Tell represent the old site. The

1 Josephus, **Ibid.**, III. iii, 1, 2, 3, 5.
2 See **Luke** 3:1; Josephus, **Antiquities,** XVII. viii. 1.
3 **Luke** 8:26. Compare **Luke** 9:10 for Bethsaida out of the territory of Herod Antipas.
4 **Mark** 6:30-34.
5 **Mark** 6:45; **John** 6:-17. 6 **Mark** 6:53.
7 **Mark** 8:10-13, 22-27. Compare Matthew 16:5-13.
8 Josephus, **Wars,** II. ix. 1; III. x. 7.

city was built by Herod Philip who called it Julias in honor of Caesar's daughter.[1] It was a great city both in population and in grandeur. Spreading to the south are the expansive areas which witnessed the feeding of the multitudes. On the other hand, the site of Bethsaida of Galilee has not been found. This, however, is no disproof of its having ever existed. It was certainly in the vicinity of Capernaum along the seaboard. The name Bethsaida, "house of the fishers", calls for an open roadstead. Aîn Tabgha has been proposed as a likely site, though with slight evidence to support the identification. The classification of Bethsaida with Capernaum and Chorazin shows that it was a city of no little significance. It is of interest to observe that the locations of Capernaum and Chorazin have been determined only within recent years. Perhaps Bethsaida will some day come to the surface along with its doomed sisters.

Next in order is *Caesarea* on the coast. The city is referred to fifteen times in the Acts.[2] Caesarea was a creation of Herod the Great who named it in honor of the Emperor Augustus. The city was built on an ancient foundation called Straton's Tower which in turn might have been connected with the Phoenicians. But Caesarea did not attain any prominence until Herod converted it into one of the finest cities in Palestine. He doubtless intended that the new town should supersede Jerusalem as the center of his kingdom and surpass Jaffa as the principal commercial point along the coasts. In point of fact, subsequent to his reign, both objects were accomplished but in time the older communities regained their prestige. Herodian Caesarea is described in glowing terms by Josephus. It was a walled town, its seaboard extent being about three miles, with its principal gates located on the east and west. Within this area there were all the characteristic features of a Graeco-Roman city, including theaters, hippodrome, public baths, temples, paved streets, etc. The water supply was obtained by aqueducts from the neighboring Nahr Zerka and from Mt. Carmel thirty miles away. The chief glory of Caesarea, however was the mag-

1 Josephus, **Antiquities**, XVIII. ii. 1.
2 **Acts** 8:40, etc.

nificent harbour which Herod constructed at tremendous expense. Josephus describes it as of equal splendor with the Piraeus of Athens.[1] Finally, Caesarea's connections with the Acts bring to the front the labors of Philip the Evangelist, Cornelius and Simon Peter, the horrible death of Agrippa, the visits of Paul and his imprisonment here for two years. At Caesarea Paul made his defense before Felix, Festus, and Agrippa II. From this city he was taken in custody to Rome to appear before Nero Caesar. Luke made Caesarea his headquarters when searching out accurately the facts concerning the ministry of Jesus. The town figured conspicuously in the Jewish rebellion which issued in the destruction of Jerusalem in 70 A. D. Located thirty miles from Jaffa, twenty-three from Samaria, and about sixty-five from Jerusalem, Caesarea was in easy communication with every part of the west Jordan country. The present town of Kaisariyeh, seldom visited by pilgrims in Palestine, rests quietly amid the scenes of ancient grandeur.

Caesarea-Philippi, to which we now turn, should not be confused with Caesarea on the Palestinian coast. The place is mentioned only twice in the Gospels.[2] It was the northernmost point visited during the ministry of Jesus. Though incorporated within the Kingdom of Herod Philip, who gave to the city a new name, Caesarea-Philippi stands on one of the oldest foundations in the Lebanon region. Its earliest association with the Old Testament narratives is perhaps found in the flight of the Canaanites to Mizpah after Joshua's defeat of Jabin's confederates by the Waters of Merom twenty miles south. Mizpah was certainly in the vicinity of Caesarea-Philippi, its situation being generally associated with the prominent castle-hill just north of the modern town of Banias. There is also some ground for identifying the site of Caesarea-Philippi with the migration of the Danites from the Shephelah and Plain of Philistia to the new settlement at Dan under Mt. Hermon. While Tell el-Kady is frequently equated with Dan, the more probable identifica-

1 Josephus, **Antiquities,** XV. ix. 6.
2 **Matthew** 16:13; **Mark** 8:27.

tion is with Caesarea-Philippi.[1] Here Scopas defeated the forces of Antiochus Epiphanes in 167 B. C., bringing the entire region into subjection. Subsequently Herod the Great improved the city, erecting here some of his heathen shrines. After Herod's death Philip renovated the town and dedicated it to Augustus Caesar. During the centuries, accordingly, the place appears under various names—Dan, Mizpah, Pan, Paneas, Panium, Caesarea-Philippi, and modern Banias. It is located in one of the most beautiful settings of the Hermon district. Situated on the southwestern spur of the great range of hills the town is literally filled with the sound of many waters gushing from the roots of Hermon. Here is one of the principal sources of the River Jordan. Sculptured in the mountain side just above the fountains are a few niches originally designed to house the busts of pagan deities and Roman Emperors, Greek inscriptions showing to whom dedicated. These probably suggested the question of Jesus, "Who do men say that I the Son of Man am?" On one of the towering peaks above the city Jesus conversed with the heavenly visitors regarding His Exodus at Jerusalem. The Transfiguration was unquestionably in this region. By way of Caesarea-Philippi came the great highway from Damascus to the South, the route which Jesus followed with the disciples through Galilee on the final journey to Jerusalem.

Cana of Galilee, the native city of Nathanael and scene of Jesus' first miracle, lies about four miles from Nazareth on the road to Tiberias. Though occupying a splendid site on the slopes of the low Galilean hills, the town is very unattractive. Here, of course, are shown in the churches numerous evidences bearing on Jesus' visit to the place. There is some question, however, regarding Kafre Kenna, it being held that old Cana lay north of the modern town. Another proposed site is in the vicinity of Tiberias near Hattin. Above Cana toward the west lies Gath-hepher, the traditional home of Jonah the Prophet. It is likely that Jesus frequently visited Cana, if it lay across the principal highway from the Sea of Galilee to the

1 Compare Smith, **The Historical Geography of the Holy Land,** p. 480f.

coast. The town is mentioned four times in the Gospel of John.[1]

Capernaum, the headquarters of Jesus after the rejection at Nazareth, is referred to sixteen times in the Gospels. The controversy regarding the identification of Capernaum with Tell Hum may be considered closed. As a matter of fact there was never any reasons for holding Khan Minyeh as the probable site for the Roman Capernaum since no evidences of the Roman period have been recovered from that place. The case of Tell Hum is entirely different. Not only does it meet all requirements as to location, but the ruins themselves indicate a Roman city of considerable importance. Particularly significant is the Synagogue now in process of reconstruction. While all archaeologists would agree that the Synagogue dates at least from 150 A. D., it is entirely possible that we have in this structure the actual synagogue which the Centurion gave to the Jews and in which Jesus preached. The fact that the Roman Centurion gave the Synagogue to the Jews might suggest a preponderance of Gentile population over the Jewish at Capernaum. The building is of Graeco-Roman architecture with a mixture of Hebrew and heathen symbolism. The principal entrance to the Synagogue looks south toward Jerusalem. Located on the northern shores of the Lake, Capernaum was an emporium both for sea and land trade. It is likely that the Damascus highway passed through the town as one of the main commercial points along the route. Capernaum was also an important military and political center since one meets here not only the Roman centurion, but Matthew the toll collector at the customs house. We know nothing of the population of Capernaum, but references to the city indicate that it was one of the chief places in Galilee, surpassing even Tiberias, the capital of Herod Antipas. The city was of course within the territory of Antipas, about ten miles from Tiberias.

Chorazin, in common with Bethsaida and Capernaum, was one of the Galilean cities of opportunity and condemnation.[2] We have no details regarding the city though the fact of its group-

1 **John** 2:1, 11; 4:46; 21:2.
2 **Matthew** 11:21-23; **Luke** 10:13-15.

ing with Capernaum and Bethsaida implies a place of outstanding importance. The references to Chorazin suggest that at some time the city was brought within the sphere of activities of Jesus or the disciples. The present ruins of Keraseh are supposed to mark the site of Chorazin. If this identification is correct the distance between Capernaum and Chorazin was approximately two miles, thus agreeing with Jerome's statement concerning them. Chorazin was probably more Jewish and orthodox than Capernaum. The Synagogue ruins at Keraseh do not reveal as much of the Graeco-Roman modernness as the ruins of Capernaum. On the other hand, the writer has observed many Hebrew characters on the stones. From Chorazin one may follow an old road to the Lake region where it joined the main highway from north to south.

Emmaus, the home of Cleopas and his companion, was situated about seven miles from Jerusalem.[1] The place does not appear anywhere in the Old Testament. Proposed identifications include Emmaus (Amwas) in the Plain of Sharon, Kuloniyeh on the main highway from Jerusalem to Jaffa, and El-Khubeibeh near ancient Mizpah. It is certain that Emmaus of the Plain is not the place referred to by Luke since the distance from Jerusalem is about twenty-two miles. Kuloniyeh, on the other hand, located only four and a half miles from Jerusalem, is too close. Emmaus was sixty stadia according to Luke. This statement is corroborated by Josephus who adds that 800 Romans were permanently settled here after the destruction of Jerusalem.[2]. Josephus clearly enumerates three cities by the name of Emmaus. The first was located immediately south of Tiberias on the site of the modern hot spring resort;[3] the second was in the Plain of Sharon, being correctly associated with the Roman governing centers of Lydda and Joppa;[4] while the third, certainly within the territory of Judea, was in the vicinity of Gophna with which it is associated in another statement by Josephus.[5] This last citation would determine the place north

1 Luke 24:13.
2 Josephus, Wars, VII, vi, 6.
3 Ibid., Wars IV, i, 3.
4 Ibid., Wars II, xx, 4.
5 Josephus, Wars, I. xi. 2.

of Jerusalem and would be in accord with the historian's statement that Emmaus lay on the line of Varus' march from the city of Samaria to Jerusalem.[1] With regard to Kubeibeh, the village now proposed as the New Testament Emmaus, it is located exactly seven miles from Jerusalem and is on the old Roman road leading out of the capital city by way of Gibeah, Mizpah, Biddu and Kubeibeh to the Shephelah area slightly south of Ajalon and thence to the Plain of Sharon. Though a possible site, one cannot prove that we have here the Emmaus of Luke and Josephus. The tradition goes back only to the Crusader period.

Magadan and *Dalmanutha,* the terms employed in the parallel passages of Matthew and Mark, evidently refer to the same place, but whether it was a district or a city is not clear.[2] The determination of the place is very difficult. An examination of Mark 7:31 and 8:1 shows that Jesus was in the region of the Decapolis before arriving at the Sea of Galilee He was accordingly on the eastern shores of the Lake when the 4,000 were fed, probably in the same place where the former miracle of feeding occurred. To cross the sea would have brought Him to the western side in the vicinity of Gennesaret, a beautiful plain which rolls up from the lakeside into the west and northwest. According to Mark the arrival in Dalmanutha was followed by the approach of the Pharisees who sought a sign from heaven, which was refused by Jesus. Suggestive is the next statement that "He left them, and entering into the ship again departed to the other side,"[3] finally arriving at Bethsaida (Julias) east of the Lake and from thence to Caesarea-Philippi.[4] It is interesting to note that in the southern portion of the Gennesaret plain there is a modern mud village by the name Mejdel, perhaps representing an older Magdala. The town here referred to is usually associated with Mary Magdalene, though there is no proof that it was her native city. There is ground, however, for believing that the later insertion of Magdala for an un-

1 Ibid., Wars, II. v. 1.
2 Matthew 15:39; Mark 8:10.
3 Mark 8:11-13.
4 Mark 8:22, 27.

known Magadan was simply a scribal attempt to determine the place. Prof. David Smith suggests that the town might have been south of the Lake in the region of Gadara and the Yarmuk River, though there is hardly any basis for proposing such an alternative.[1] It is fairly certain that Magadan was at the northwest end of the Sea of Galilee, a part of the plain of Gennesaret. Through this region passed the great Damascus highway by the Horns of Hattin to Cana and Nazareth.

Nain, the city where Jesus restored the widow's son, is named only in Luke.[2] In common with other important Palestinian towns, there was evidently a central gateway leading into the city. The exact site of Nain is now occupied by a village of similar name on the northwestern slopes of the Hill Moreh (Little Hermon). Nain stands in close connection with two Old Testament towns, Endor and Shunem. Mt. Tabor, one of the most beautiful hills in Palestine, rises in full view five miles across the Plain of Esdraelon. The modern village is unattractive, but situated in a setting of rare charm. The pilgrim highway from Galilee to Jerusalem went right by the town thus imparting a certain importance by virtue of its contacts with the throngs going up to the feasts.

Nazareth does not occur in the Old Testament nor in the writings of Josephus. It is mentioned, however, repeatedly in the Gospels. The present town of En-Nazirah marks the exact site of the adopted city of Jesus. Located in an upland hollow formed by several of the lower Galilean hills, the town looks to the east and southeast, its elevation being about 1,500 feet above the Mediterranean. While the population of Nazareth to-day is approximately 10,000, it is believed that during the days of Jesus it was considerably smaller. The general situation at Nazareth is one of the most beautiful in Palestine. From the heights of surrounding hills one may obtain a panoramic view of great extent, the most attractive parts being the coasts of the Mediterranean on the west, the Plain of Esdraelon on the south, the hills of Gilead on the east, and Mt. Hermon on

1 Smith, The Days of His Flesh, p. 256.
2 Luke 7:11.

the northeast. As in the Roman period when the network of highways reached all important centers, so today Nazareth stands vitally related to the road system of Galilee, the central point for the Mediterranean seaboard and the Plain of Esdraelon, the junction for all quarters. The present highway from Nazareth to Cana and the Sea of Galilee runs along an old caravan route connecting with Upper Galilee, Damascus, and the East. Jesus and the disciples certainly traveled this road. From Nazareth across Esdraelon and Jezreel crawled the pilgrim route to Jerusalem. Situated thus at the heart of Lower Galilee, Nazareth witnessed every movement involving the social, commercial, religious, and military interests of the people. It was no provincial town. The world passed by its portals every day. Here Jesus lived for more than twenty years. Exposed to continuous contacts with the four quarters of the earth, and probably afflicted with an unusual quota of undesirables, the reputation of Nazareth was not the best as suggested by the Gospel reference.[1] This is clearly a proverbial quotation, and not the expression of a superiority complex of Judeans over Galileans, seeing that the speaker himself is a Galilean from Cana.[2] At any rate Jesus glorified the appellation of Jesus of Nazareth for, properly, He was Jesus of Bethlehem. In Nazareth was the home of Mary and Joseph in which Jesus and the other children of the family were reared. The modern town boasts many traditional places, including the Carpenter's Shop, the Synagogue, the Church of the Annunciation, and the Mount of Precipitation, but none has any genuine value except the Well of Mary which has always been the only water supply within the city.

Salim, described as a place of "many waters," has not been definitely located. It is mentioned in connection with Aenon, a neighboring place, where John was baptizing.[3] The city is rereferred to as if well known. It is not certain whether it was within the territory of the Samaritans though usually referred to as being near to Sychar and Jacob's Well. Conder locates

1 John 1:46.
2 John 21:2.
3 John 3:23, 25, 26.

Aenon at the modern Ainun about eight miles northeast of Sychar, and Salim two miles east of Jacob's Well. Between these points lies the Wady Farah with its copious springs bursting from the central plateau. This would not bring the place within the general territory specified by Jerome who locates Salim eight miles south of Bethshean. In all probability John was not far away from the scene where he was at first baptizing.

Sychar,[1] the home of the Samaritan woman and scene of Jesus' first ministry to the despised race, is generally equated with the present village of Askar on the eastern slope of Mt. Ebal. It is situated almost a mile northwest of Jacob's Well. This identification is not without its difficulties, however, mainly in view of the fact that Askar has a fine supply of mineral water coming from the hidden springs of Ebal, providing amply for inhabitants and stock. It is of course possible that the women went to Jacob's Well for sentimental reasons or, more likely, to secure soft water for special purposes. The implication in the Gospel, however, is that her visits were regular and not special. According to Macalister, on the other hand, there are no remains at Askar earlier than the Arabic period, thus eliminating the place as a New Testament site. It is of interest to observe that Balata, a place of great antiquity southwest of Askar, is now being proposed as the site of Sychar and also of ancient Shechem. Jerome says that Sychar and Shechem were the same, but the Shechem of the New Testament period, and that to which Jerome referred, is modern Nablus two miles west of Balata and Jacob's Well.

Tiberias, the political capital of Galilee and Perea, is not associated with the ministry of Jesus, though mentioned incidentally in the Gospel of John.[2] The site of the city is well known, however, being occupied by the present Tabiriyeh, a town of approximately 15,000 people, on the west shores of the Lake. The name is further preserved in the Arabic Bahr Tabiriyeh (Sea of Tiberias). The town is also distinguished

1 **John** 4:5.

2 **John** 6:23, The Lake of Galilee is referred to as the Sea of Tiberias in **John** 6:1 and 21:1.

as the only New Testament lakeside center to continue its existence to the present. Bethsaida, Capernaum, Bethsaida-Julias, and others, have literally perished, but Tiberias survives. Josephus says that the city was founded by Herod Antipas in the vicinity of Emmaus, the hot springs. It stands accordingly on its original site, the hot springs still gushing from the hills on the south. Tiberias looks to the plateau of Bashan and the Hauran eight miles across the Lake. The tropical climate, determined by the low depression of the Lake, 682 feet below the Mediterranean, converts Tiberias into a popular winter resort. The town is situated in an environment of incomparable beauty. The blue waters of the Sea, the surrounding hills, the gentle slope of the northern region rising to the eminence of snow-covered Hermon, create a landscape of unsurpassed loveliness. But there is no record that Jesus ever visited Tiberias, due perhaps to the antagonism of Herod Antipas, the murderer of John the Baptist. The view, however, that John was beheaded in Tiberias has no basis; Josephus places his execution at Machaerus, the winter palace of Herod east of the Dead Sea.[1]

4. *A Group of Topographical References in the Gospels and the Acts.*

A brief survey of other place-names and special sites occurring in the Gospels and the Acts is here given to complete our topographical picture of Palestine as seen in these sources. The student will be interested in the following details. The country of the Jews is referred to either as Canaan[2] or Israel.[3] The Roman name Palestina, derived from the Philistines, is never applied to the land in the New Testament.[4] In Hebrews Canaan is designated the Land of Promise,[5] while in the Acts it is the Land of the Jews.[6] Of the Hebrew tribal units in the Old Testa-

1 Josephus, **Antiquities**, XVIII. v. 2.
2 **Acts** 7:11; 13:19.
3 **Matthew** 8:10; **Luke** 1:16, etc.
4 Compare **Exodus** 15:14; **Isaiah** 14:29, 31.
5 **Hebrews** 11:9. 6 **Acts** 10:39.

ment only Asher,[1] Benjamin,[2] Judah,[3] Naphtali,[4] and Zebulon[5] are mentioned in these sources. The three general divisions of the west Jordan territory, Judea, Samaria, and Galilee, are named repeatedly. Idumea occurs only once.[6] On the other hand there is no reference in Mark to the territory of Samaria or to the Samaritans. The Graeco-Roman region of the Decapolis is mentioned three times, but the names of the cities are never called.[7] The districts of Iturea, Trachonitis, and Abilene are cited only in the Gospel of Luke.[8] The Mount of Olives, a short range of hills overlooking the valley of Kedron east of Jerusalem, is referred to in all these narratives. The proper name Perea does not occur, but its equivalent "beyond Jordan" is found in Matthew, Mark, Luke, and John, while Luke uses an additional expression "region round about Jordan."[9] The Wilderness of Judea occurs only in Matthew,[10] but all the Gospels refer to the wilderness as a place needing no further description. It is probable that in the following passages the wilderness of Judea is intended: Matthew 4:1; Mark 1:4, 12, 13; Luke 3:2; 4:1; 7:24; John 11:54. In Acts, on the other hand, the expression refers in all cases to the Great Wilderness in the Peninsula of Sinai. Matthew and Mark refer to the Land of Gennesaret; Luke uses the expression the Lake of Gennesaret in referring to the Sea of Galilee.[11] Only John tells us of Sychar and of the Well of Jacob.[12] It is the general opinion that this well marks one of the definite points in the ministry of Jesus. John uses two words, "spring" and "reservoir," in describing this heritage from Jacob. It is certainy not a cistern in the ordinary usage of that term since it gathers no water from surface flow. Located in the hollow of a beautiful plain it is constantly replenished by seepage from the whole

1 **Luke** 2:36. 2 **Acts** 13:21.
3 **Luke** 1:39. Probably geographical rather than tribal.
4 **Matthew** 4:13, 15.
5 Ibid. 6 **Mark** 3:8.
7 **Matthew** 4:25; **Mark** 5:20; 7:31.
8 **Luke** 3:1. 9 **Luke** 3:3. Compare also **Matthew** 3:5.
10 **Matthew** 3:1.
11 **Matthew** 14:34; **Mark** 6:53; **Luke** 5:1.
12 **John** 4:5, 6. Compare Genesis 33:18-19.

region. Originally the well was more than 100 feet deep but the accumulation of debris makes it only 80 feet to-day. The encasement of the well is of course modern as is also the Church being erected over it. Originally the well was open to the skies. Its early appearance would have resembled some of the numerous wells found in Palestine to-day, particularly those in the vicinity of Beit Surik, Gezer, and Beit Jibrin. Every detail of John's narrative can be corroborated at the Well of Jacob: the parcel of ground east of Shechem, the traditional site of Joseph's tomb, the sacred Mount Gerizim, the Well of Jacob, Sychar, and the extensive harvest fields. Finally, Bethany beyond the Jordan, the place where the Baptist was accomplishing his ministry, is mentioned only by John.[1] Editorial revisions in manuscripts greatly complicated the problem of its exact location, particularly in providing similar place names such as Bethabara, Betharabah, etc. Professor Smith thinks the suggestion very doubtful that "we should recognize Batanea in the Bethany beyond Jordan," though Batanea was the Greek form of the ancient Bashan. It is clear that Bethany near Jerusalem is not meant since beyond Jordan implies the so-called region of Perea east of the River. The place was at least two days' journey from Bethany in Judea and, as suggested by Conder, only one day from Cana of Galilee.[2] Bethabarah, signifying "the House of the Ford," located twenty miles from Cana and sixty from Bethany in Judea, is regarded as meeting conditions very well. The traditional place of Jesus' baptism opposite Jericho is no more certain than numerous other possible places. That John was preaching in the Wilderness of Judea, proves nothing since the Judean wilderness extended considerably above Jericho in the Jordan Valley, and, furthermore, being beyond Jordan in Perea, John would still have been in distinctive Jewish territory.

1 **John** 1:28. Cf. **John** 10:40.
2 Compare **John** 1:29, 35, 43; 11:3, 6, 17.

An Exposition of Isaiah L.

By Professor Kyle M. Yates

Introductory (1-3).

In 49:14 Israel accused Yahweh of desertion ("Yahweh hath forgotten me"). Many years have passed and the weary days of exile have only intensified the belief that they are deserted in the minds of forsaken men. In verses 22 and 23 God promises that the scattered children will be brought home. He follows this definite promise with the declaration that no earthly power can break in to snatch Israel from his hands (24-26).

In the beginning of chapter fifty God gives his last answer to this charge, asserting that there exists no lawful impediment to Israel's restoration. There is no breach of the covenant relation that would make the return impossible. As a matter of fact, the people cannot charge God with having brought the exile upon them. In effect he says to them: "*I* did not divorce your mother. *I* did not sell her children into slavery because of debt. It is because of your own sins that this tragic experience has come upon you."

He called upon them to produce the precious "bill of divorcement" that would show God's reasons for putting her away. Such a document made the divorce legal and the woman would have to show that bill to prove the charge.

It is quite true that God has had sufficient reasons for sending Zion away, but he has held on patiently through all the days of sin and failure. Another figure is used to lead up to the declaration of the real cause: "Which of my creditors is it to whom I have sold you?" God has not been in debt to any creditor to the point where he has been forced to give his own children away to satisfy the debt.

The question comes forth naturally: "Why then have we been sold into slavery? Why all these years of exile and suffering?" Like a thunderbolt the accusation is hurled back upon the people. They are the guilty ones.

A series of carefully chosen questions calls the people to realize that Yahweh has not lost any of his effectiveness in performing all that he designs. The arm is as long and as powerful as ever (Persian, *das kutah, "short-handed"*). Yahweh will not forget Israel.

The Servant Taught By Yahweh (verse 4).

Just as in 49:1-6, the Servant is introduced here as speaking of himself and his work. He is anxious to help the helpless people with his message of salvation. He gives to us the marks of an acceptable messenger of God. He represents himself as a "learner" whose tongue is disciplined and whose ear is habitually alert for the whispered word from God. He is a disciple ready always to learn from his Master. He is set to learn from his Teacher the art of persuasive and consoling speech and to continue daily to look to him for the new message.

It is not necessary for this Servant to be asleep to receive a message. No dream or trance is required. In the fresh moments of the dawn he is wakened by the divine touch and the message comes directly to a listening ear. The teacher wakes the scholar to receive the lesson. "Morning by morning" indicates the continuous, unbroken line of development He is continuously taught and inspired by the great Teacher. (*Lamadh* means to strike with a rod to train, to discipline, or to cause to learn).

The ministry of consolation to which the Servant is called is a new departure in prophecy. The expression translated "to sustain the weary with a word" is a difficult construction. Jewish scholars took the word "'eth", meaning *time,* and read "speak a word in season." The more probable interpretation we find in the Arabic word *ghatha,* meaning "to help." It seems, however, that the Hebrew of this word would be "'ush" and not "'uth" as needed for this meaning. Levy would translate it, "to silence the weary with a word."

At any rate the ministry of this Servant is to be one of deliverance from fear, disappointment and despair. He is to learn from the great Teacher the message that will bring relief to drooping hearts.

Filial Obedience—(verse 5).

The Servant does not fail in the supreme test. The ear has been opened. The revelation is perceived. The inevitable consequences are visible. He knows the difficulties, but he refuses to be disloyal to his Teacher. With eagerness and enthusiasm he signifies his willingness to enter immediately upon the mission. "I delight to do thy will." "He made me obediently attentive, not rebellious." These words cannot apply to any but the individual. The nation cannot qualify.

A Willing Sufferer—(verse 6).

It is a logical step from the early conception of the Servant as the recipient of God's commission and submissive to the divine voice to thoughts of the sufferings he is to meet on the way and how he shall bear them. In his morning conferences with God he is brought face to face with these pictures of future persecutions. They appear ugly and forbidding, but the Servant declares his voluntary acquiescence in the serious hardships of his chosen path. Shame, insults, cruelty, hatred, pain and bitter reproach present to him a challenge. It will take more than these obstacles to stop him in the full performance of the divinely given task.

He sees that he is not only to suffer persecution, but that insults are to be heaped upon him and the bitter laugh of one who delights in his sufferings is to be endured.

His back is to be laid bare for the ones who care to flog him. "The plowers plowed upon my back" (Ps. 129:3). Even his face is to be held submissively for those who care to pluck his beard.

It is even more serious when the spittle of vile mouths comes upon him and he continues to show that same spirit of submission. That insult was ordered by Moses as one of the severest punishments, carrying with it lasting disgrace (Deut. 25:9). We may see how Jesus regarded it by reading Luke 18:31, 32 and Mark 14:65.

An Inflexible Resolve—(verse 7).

We are next introduced to a courageous conqueror who faces the future with energy, determination, resistance and martial vigor. We see his immovable steadfastness in resisting the natural temptation to depart from his attitude of submission, and to abandon his work.

This figure presents a striking contrast to the gentle, submissive, docile, patient, priestly sufferer who has just talked to us.

He gives us a full explanation of his courage and his strength in the statement: "But the Lord Yahweh is helping me". (See John 4:34, and 16:32). The verb "*'azar*" (to surround for protection) in the imperfect should be rendered in the present tense. It is the frequentative idea. Yahweh comes repeatedly to his aid and brings just the help needed for every trial.

"On the ground of his help I shall not be confounded" (or "disappointed in my confidence"). Because of him the Servant does not fear failure. His courage and high resolve cannot fail. His face is set like an unyielding flint. *Hallamish* is equal to the Assyrian *elmesu* and is closely related to the Arabic '*Almas*, "diamond." (See Luke 9:51, "steadily set his face" and also the reference in Jeremiah 21:10, Ezekiel 3:9 and Zechariah 7:12).

The Servant is certain of victory. He sweeps forward in confidence, knowing that he need not fear defeat. His trust is in One who is able to guarantee triumph. That faith leads inevitably to heroic resistance and immovable resolution. He knows that he has been obedient and that he need fear no disaster.

A Bold Challenge—(verse 8).

Why should one suffer? Surely one so severely afflicted cannot be innocent. The Servant is anxious to be justified before the world. He knows that he will be awarded the verdict in the trial at law. Boldly he throws down the challenge to any

who will stand forth to condemn him. His Advocate stands by his side and all others are arrayed against him. They will attempt to gain the verdict against him and pronounce him guilty. The two words *hisdiq* and *hirshia'* are "forensic opposites." The former means "to pronounce guilty."

Boldly he invites everyone to make his speech against him. He has faith in the righteous judgment of the Judge who will be called upon to decide the case. The *jussives* and the *cohortatives* express the full force of the challenge. In Jewish courts there were no lawyers to defend the accused. The judge must listen to all the charges and to the defendant's words before rendering his decision.

As in Exodus 24:14, the accuser is called the *Ba'al mishpat* (*dominus litis*). The Servant expects to be declared righteous in his own personal character and also to be right in his functional faithfulness. He is not only sinless but conscious of that sinlessness.

Certain Triumph—(verse 9).

That lowly Servant of God flings out his challenge to the world: "Who will contend with me?"; and that gage has lain in the lists for all these centuries unlifted. He is still the unconvicted One.

Suddenly he is conscious of the utter futility of the accusations. These puny, presumptuous ones shall "wear out as a garment." He classes all of the scoffing adversaries together and declares that they shall fall apart and decay as old garments. Two classes of destruction are named for them: the slow decay as an old coat gradually wearing out and also the imperceptible working of external causes as by gnawing moths.

Such foolish tormentors, who are foolish enough to oppose him, will either be consumed in the very presence of the Judge or become submerged in oblivion after they have failed to make good their charges against the Lord's Anointed. No one who attacks Yahweh's chosen representative has any hope before the Judge. Antagonism to him is self-destructive.

An Exhortation to Faith—(verse 10).

In the beginning of the chapter we found the words of Yahweh (1-3). In the closing verses we come back to his words again as he exhorts the faithful ones to exhibit such a faith as the Servant has so beautifully demonstrated. He wants the people to manifest a serene confidence in the ultimate victory of the divine cause.

First of all he addresses "those who fear the Lord" and "who hearken to the voice of his Servant." These two things are necessarily connected, so that hearkening to the Messiah is the test of true religion, and the fear of the Lord does not exist where his word is not observed.

When they shall be called to walk in dark places where no light is available he calls on them to trust in the name of the Lord and to stay themselves upon God. Even in the hour of disaster faith has its place and will prove an anchor that will hold. If their conception of God is a true one they will have adequate grounds for a faith that will hold in the most trying hour. Delitzsch says that both *batah* and *sha'an* are "designations of the *fiducia* which is the very essence of faith."

A Threat Against The Ungodly—(verse 11).

The divine word now turns to those who despise the Anointed and who try to cause him trouble. They are concerned only in their works of mischief. The "fire" and the "firebrands" are both images for the deadly weapons which the ungodly ones are using in their warfare upon the Servant. They think themselves smart and have devised cunning schemes whereby they expect to accomplish his downfall.

They gird themselves for the fray with fiery arrows and are ready to execute serious harm to the Servant. Yahweh assures them that they will fall victims to their cruel devices. Their evil designs will recoil upon themselves with deadly effect. They shall partake of their own cruel tortures. They must suffer in the heat of the very arrows they have kindled.

The fire of their indignation suddenly becomes "the fire of divine judgment and this fire becomes a bed of pain for them" (cf. Luke 16:24). The sad fate of the disobedient ones is a challenge to this day to every one who hears the call of that same God to follow the steps of the Anointed One who invites men to come after him.

As we have watched the Servant in communion with God in the early morning, submissive to his commands even in the face of suffering, insults and temptations to turn back, patient under the weight of all the opposition, heroic and confident in the challenge to all opponents, and triumphant in his victory over all foes, we have been brought to know him, admire him, love him and trust him for guidance and victory.

Life Factors and Tendencies.

Ideal, Spirit, Function.

It will be seen that this number is devoted largely to commemoration of the Diamond Jubilee of The Southern Baptist Theological Seminary. Most of the papers in this issue represent addresses made in more or less definite connection with the different occasions in which the happy event of completing seventy-five years of fruitful history was celebrated.

The college commencement season of 1859 was marked by stirring experiences in several institutions. Furman University, Greenville, S. C., was surrendering its professor of the most pretentious and significant department of theological education anywhere among Southern Baptists. This it could do with more grace, that Dr. Boyce was becoming head of the newly inaugurated Southern Baptist Theological Seminary, which was to unify Southern Baptists in theological education, with the hope of greatly extending the quality and ultimately the quantity of theological preparation of its ministerial leadership. Even more, Furman could take delight in knowing that this Seminary was to be located in its own city. Greenville and South Carolina were thus obviously gaining far more than they were losing.

Mercer University, Georgia, had a theological department almost equal to that of Furman. Its distinguished young professor, William Williams had seen the wider significance of the new Seminary and was leaving to cast in his lot with the new undertaking. Basil Manly, Jr., was beginning a career of great promise as head of the Virginia Institute for young women in Richmond, Va. It must have cost him heavily to surrender this noble work to join in the new enterprise. At Charlottesville, Virginia, John A. Broadus, just over thirty, was already recognized as one of the great preachers of the day. His heart was in the opportunity for fame-making service in this calling. Furthermore, there was open to him, if he would accept it, a challenging career in the faculty of the University of Virginia.

These four young men were burning behind themselves their bridges and would unite to open in September the Seminary which their vision, insight and consecration were to make the greatest single factor in the development of Southern Baptists into a progressive, unified and world-significant denomination of Christians. They were all young men, three under thirty-four and the oldest thirty-eight. Boyce had only a few years ago become a Christian and surrendered the prospect of a great business career for the ministry. He was breaking with aristocratic ideals in order to be the great leader of a democratic people. Broadus had been educated in the liberalizing atmosphere of a non-religious university and had married into a family not Baptist. Williams had been educated for the law. Manly had been reared in a home whose father was the president of one of the more notable State Universities and had taken his theological education in Princeton, foremost of Presbyterian theological schools.

It is thus apparent that this Seminary was launched by men nobly free from any hampering bonds of traditionalism and sectarianism. They were open to the leading of the Holy Spirit to launch and pursue their adventurous undertaking for the Kingdom of God. Setting forth adventurously they lived and labored with spirits sensitive to new opportunities, new situations, changing world conditions and orders of life. The Civil War coming so soon after they had embarked upon their adventure, put heroism into their souls which enabled them to endure all things in order that they might carry forward the cause to which they had committed their lives. The idealism, the freedom and the progressive response to opportunity have continued largely to control the men who have been responsible for the work and the objectives of this institution. It has never been possible for any of those identified with it, and who saturated themselves with its history, to shirk the responsibility for prophetic leadership in the denomination and in the Kingdom of God. It is not the primary function of this institution to transmit a tradition; but rather to mediate experience of the Life of the Spirit in building the Body of Christ by means of

the operation of the Gospel of redemption in the life history of the human race. Loyalty to history and to eternal truth must always be recognized as essential to effective functioning in the current life of Christianity. The past must be understood and conserved; but never for its own sake. An understood past is the starting point for a present task and for the direction of the course of the future in so far as a living generation may and must determine the direction of the future. Conscious of the heritage of the past prophetic men must be keenly sensitive to present conditions and needs, and subject to the leading of the Eternal Spirit.

There are two permanent memorials by which the spirit and vision of the four founders of the Seminary may be studied and guaged. "All persons accepting Professorships in this Seminary, shall be considered by such acceptance as engaging to teach in accordance with, and not contrary to, the Abstract of Principles", prepared at the beginning and adopted by the Faculty and the Trustees. This Abstract consists of twenty briefly stated Articles. It was written by Dr. Manly, of course in conference with his colleagues. It is probable that he was chosen to write it because he was the member of the group best trained in technical theology. The central and spiritual character of this, which may be called the Creed of the Seminary, may be seen in its centrality and its moderation and in its abiding appropriateness. No creed, or confession of faith can avoid the limitations which grow out of the time conditions under which it is written; and so can ever have permanent verbal authority and validity. This statement for the Seminary is remarkable for its measure of freedom from such limitations. It was evidently written with a profound sense of the timeless significance of the religion of Jesus Christ. While it is certain that no member of the present Faculty, if set down to write a statement of his own central beliefs, convictions and calling, would use exactly the same phraseology found in this statement, it is also true that no one of them would demand any essential change in any one of the Articles. It is probable that at least some would think that in their statement of the Doctrine of

Election these noble men did not hit upon exactly the Bible emphasis of this form of Divine projection into human history The Article emphasizes the "Eternal choice of some persons unto everlasting life". The Bible does teach this unmistakably; and no profound understanding of God can really question it. Still, the emphasis in the Scriptures is more on election to service than it is to election to salvation.

An illustration of the insight and judgment at work in the formulation of these Articles is seen in their designating Article XVII "The Lord's Day". They did not use the word *Sabbath.*

The second memorial to the spirit of the Seminary from its foundation is the "Seminary Hymn", written for the first commencement, by Dr. Manly, and sung at every commencement. It will not be necessary to comment on this Hymn. The spirit, the ideal, the objective, the dependence upon God's grace, the unity of fellowship will all be evident upon any thoughtful reading of the four stanzas:

Soldiers of Christ in truth arrayed,
A world in ruins needs your aid:
A world by sin destroyed and dead:
A world for which the Savior bled.

His Gospel to the lost proclaim,
Good news for all in Jesus' name;
Let light upon the darkness break
That sinners from their death may wake.

Morning and evening sow the seed:
God's grace the effort shall succeed:
Seed times of tears have oft been found
With sheaves of joy and plenty crowned.

We meet to part, but part to meet,
When earthly labors are complete,
To join in yet more blest employ,
In an eternal world of joy.

Norton Lectures.

Because of the extensive interest expressed, and in response to numerous inquiries we announce that the four Norton Lectures will be published in September by the Fleming H. Revell Company. An abbreviated form of the First Lecture is included in this issue.

"The Free Christian."

With January 1934 "A Monthly Magazine of Christian Education and Evidences" began to be "published monthly by the Free Christian Press, Belle Vue Buildings, Swansea," Wales, under the Editorial Management of H. J. Thomas and with the Rev. H. J. Flowers, Editor.

The price is 15 cents a copy; $1.50 annual subscription.

We have had the opportunity to traverse the first three numbers. They carry discussions by a notable list of writers. In the March issue are articles by Sydney Cave, Theodore H. Robinson, Ernest A. Payne, Alfred E. Garvie, T. Stephenson and H. J. Flowers, all dealing with topics of interest and importance to the religious and theological world. Among writers announced for future issues are A. D. Belden, C. J. Cadoux, R. Birch Hoyle, H. Wheeler Robinson, F. C. Spurr, all well known in America.

A daring undertaking which may prove very useful is "The Consulting Room" to which readers are invited to send "any problems of life and religion that are troubling them", with the promise that the Editor "will do his best to see that they are answered."

A "Children's Page" and a "Woman's Page" are features unexpected in this type of magazine. They would hardly work well in the United States, but Great Britain is different, perhaps.

We wish our confreres a useful career.

Book Reviews

I. BIBLICAL LITERATURE AND LINGUISTIC.

The Messages of the Parables. By J. F. McFadyen, M.A., D.D. 1934. Funk & Wagnalls, 354 Fourth Avenue, New York. 246 pages. Price $2.00 net.

Dr. McFadyen, late William Ewing Fellow, Glasgow University, has produced a most helpful book on the Parables of Jesus. There are already good books by Bruce, Calderwood, Luccok, Trench, and others, but there is room for this one. The author writes with a scholar's knowledge and with a Christian's spiritual insight and with a preacher's simplicity and clearness. There is none of the wild allegorizing of the parables that one sees all too frequently in sermons on the parables. Each of the parables has a message and that Dr. MacFadyen emphasizes.

A. T. Robertson

Grammatik des Griechischen Papyri 'aus der Ptolemäerzeit mit Einschluss der gleichzeitigen Ostraka und der in Aegypten verfassten Inschriften. Band II 3 Satzlehre Synthetischer Teil. Von Edwin Mayser. S. 265. 1934. Walter de Gruyter, Berlin, Germany.

Dr. Mayser has in this volume, volume 3 of Band II (Syntax), carried on and through in masterly fashion his great undertaking, *Grammatik der Griechischen Papyri aus der Ptolemäerzeit.* This series of volumes now gives the student, who wishes to make researches, abundant example of the forms and syntax of Greek words in the papyri of the time of the Ptolemies in Egypt. There is now no reason for ignorance with

the Moulton and Milligan *Vocabulary* for the words and Mayser's work for the forms and syntax since the material is abundant. The modern grammars of the New Testament show one how to use the new knowledge: Robertson and Davis, New Short Grammar of the Greek New Testament, 1931; Robertson, Grammar of the Greek New Testament in the Light of Historical Research, 5th edition 1932; Blass-Debrunner, Grammatik des Neutestamentlichen Griechisch, 6 Aufl. 1931; Moulton-Howard, A Grammar of New Testament Greek, Vol. I Prolegomena, 3rd edition 1908, Vol. II Accidence and Word Formation, 1929. It is along this line that new knowledge of the Greek New Testament is to be gained, not from fancied mistranslations of the Aramaic of Palestine by writers of the New Testament.

A. T. Robertson.

After He Had Risen. By Hugh Thomson Kerr, D.D., Pastor Shadyside Presbyterian Church, Pittsburgh, Pa. 1934. Fleming H. Revell Co., New York. 95 pages. Price $1.00.

Dr. Kerr has made a specialty of children's sermons of which he has written five volumes. It is a pity that more preachers do not know to preach to children. That is one reason why we see so few children at church. The sermon shoots clear over their heads. In the present volume Dr. Kerr with great skill follows the disciples through their doubts and reviving faith on the day when Jesus first appeared to them and the days following till pentecost. His sermons are hopeful and helpful and will serve to keep men from dropping back after Easter is over. They will strengthen the faith of all. A. T. Robertson.

II. MISSIONS AND HISTORY.

Suzuki Looks at Japan. By Willis Lamott, Editor of Japan Christian Year Book. 1932. Friendship Press, New York. 1934. 227 pages.

Suzuki is "a typical Japanese" Christian of intelligence, earnestness, idealism. He has a Christian family, is on a college faculty. He is a creation of Missionary Lamott, probably largely a descriptive portrait, through whom we have a sketch of Japan's modern history (with an slight error); a view of "The People and the Empire"; a study of "A Nation at School"; a plot of "Avenue of Faith" which the Japanese travel; a discussion of "Christ and Social Change" in this eager people; and a picture of "The Japanese Church Facing the Future."

"Tests and Questions" in the closing pages will send the earnest student on research through the "Selected Reading List."

W. O. Carver.

Jesus Christ and World Evangelization: Missionary Principles: Christ's or Ours. Alexander McLeish. Foreword by Dr. John R. Mott. London, 1934. The Lutterworth Press. 188 pages. Paper 2 shillings net.

Christian Missions and a New World Culture. By Archibald G. Baker, Associate Professor of Missions in the University of Chicago. Willett, Clark and Company, Chicago and New York, 1934. XIII + 322 pages. $2.00.

Here are two books contributing from widely different standpoints to the current "rethinking of Missions" and to *a philosophy of Missions* for the present and the future. Do we need a new philosophy of Missions? Certainly we need to think anew our philosophy of Missions and to reconstruct our science of Missions so as to make our undertaking most effective in this new condition of the world, a condition which is at bottom so

largely a product of the Missions carried on in the last century and a half.

The missionary movement is under critical review from without and within, extensively, searchingly. Its importance justified all the attention given to it and all the proper revision that can be wrought in it. Out of the multitude of counsel wisdom will come if the Spirit of God is taken, in his proper place, in our councils and counsels.

Dr. McLeish emphasizes the ideal, the outlook, the program of Jesus; emphasizes the divine factor. His book is largely a searching study of the urgent insistence of Jesus on the immediacy of the Kingdom of God. This turns largely on the apparent lack of perspective in the projection of Jesus and of the New Testament missionaries. His study is at times not easy to follow. The end is a highly valuable principle. How could Jesus include in his express expectations centuries and millenniums of slow progress of an "ever coming Kingdom" when at the heat of his message lay the announcement—the deep conviction—that "the Kingdom of God is at hand"? If that is so all men need to do is first admit it and next enter it, admit the fact, accept the power, enter upon the kingdom life and bear witness to it all. It is here for this generation and this generation may have it. It is, however a divine way of living, a gift of God. Here the Barthian insistence finds its application to the Kingdom message, including the missionary undertaking.

Professor Baker's thesis is exactly at the other pole of the question. For him there is no God reference for human progress except as an ideal symbol of the deepest principle of Reality, which may become "a center of reference" in planning, prosecuting and evaluating our work. For him God and Christ, as Buddha, or Confucious, are symbols of reality. "More important than any particular symbol are the values symbolized"; and these values "hold their worth for the human race whether they bear the name Christian or Buddhist." "So long as human lives are being enriched by these values and by this sense of reality, the specific auspices under which this is being accomplished—Christian, non-Christian, or scientific—are matters of

secondary importance." What we have here, then, is, and very frankly although not expressly so named, the scientific exposition of social evolution in its various processes as seen from the standpoint of humanism and, in *Part Four,* suggestions looking "Toward a Philosophy of Missions" in harmony with that humanistic interpretation of reality, of history, of human destiny.

Dr. Charles Clayton Morrison has written a most appreciative review of Dr. Baker's book which describes it well and shows what an exalted estimate is placed upon it by one of the chief exponents of the humanistic program to which present endeavor is summoned. Here is his eulogy:

"I hail Professor Baker's book as the most important interpretation of Christian missions that has appeared since the modern missionary enterprise was launched a little more than a hundred years ago."

"This is a sweeping statement but it will be justified," continues Dr. Morrison. "by the consequences, both theoretical and practical, which will flow from the serious consideration of Dr. Baker's point of view. He lifts the whole missionary undertaking above the level of controversy over theological doctrines and ecclesiastical details and sets it in a larger context where it can be objectively evaluated and guided by principles recognized by all intelligent students and observers.

"Dr. Baker sees Christian missions as an integral part of a world-wide process now going on. This process is that of a new world culture in the making. Provincial or regional cultures are breaking up under the influence of world-wide contacts between hitherto separated regions, made possible by modern developments of communication, travel, trade, internationalism and the exchange of scholars between one culture and another.

"A planetary culture is coming into being. East and West do actually meet, and do actually penetrate each other. The East is learning from the West, but the West is also learning *from* the East as well as *about* the East. The walls which formerly shut off one culture from another are fast breaking down, and mankind is discovering its basic unity despite all differences

of customs, social arrangements, moral standards, intellectual outlook and religious forms and aspirations.

"What function has western Christianity to perform in this intermingling of cultures? What can Christianity contribute? Where are the points of tension in this world-wide process which Christianity can relieve? Does the conventional missionary attitude of the Christian church meet the new situation adequately? Wherein should that attitude be changed?

"Dr. Baker comes to his task as a social psychologist. He analyzes the concrete situation which the missionary's presence in an alien culture creates. He introduces the missionary to the social scientist and the psychologist—and he introduces *them* to the *missionary!* Such an acquaintance is bound to be fruitful. He is the first writer on Christian missions to do this.

"It is my conviction that this book will mark the end—or the beginning of the end—of a controversy that has become sterile, and the opening of a new era of missionary discussion leading to new procedures and fresh enthusiasm in Christian missions."

The scientific features of the work are worthy of all praise. Its study will be of very great value to any competent missionary. Students of tendencies in missionary development will find here the clearest exposition yet made of the theory of Missions advocated by the Laymen's Commission; as also a thought setting which is necessary to the theory, and as fair a statement of the issues involved as one may expect.

Professor Baker recognizes that here is a "fundamental issue dividing missionary forces to-day." He defines the aim, proposes the methods and suggests the motives for the humanistic mission. He does not, as some have in effect done, propose to 'hi-jack' the historic modern missionary movement and make off with its equipment, forces and good will. Nor does he undertake by sabotage to clear the way for his type of mission even though he thinks his is the only type that fits into the present stage of inter-cultural processes, the only one in harmony with cosmic reality, the only one that commends itself to a truly intelligent and humane member of the race. We can discuss

the subject freely with such a man, and can acknowledge our debt to him for his keen analysis of cultural growth; even if we cannot accept his appraisal of Jesus Christ, his definition of the Christian message, or his theory of human progress. The subjective character of his philosophy is very apparent; the incompleteness of his analysis of the forces of history is easy to see; the neglected aspects of religions and their cultures in his handling will stand out upon reflection. We may be quite sure that the missions here proposed will not be Christian Missions, while at the same time we feel no need for partisan quarrel about it. If Jesus Christ is (not was) what we find him to be, he asks not for partisan contention but for his chance through us to be the Way, the Truth and the Life by which men may come unto God as Father. W. O. Carver.

How Odd of God, An Introduction to the Jews. By Lewis Browne. The Macmillan Co., New York. 1934. 250 pages. $2.50.

In this book Lewis Browne has rendered a real service for the times. While we are witnessing two opposite experiments on a national scale with reference to the Jews—in Soviet Russia they are being assimilated, having been put on a basis of equality with others, while in Nazi Germany they are being hounded out of the national picture—a tension is being felt between Jews and Gentiles here in America, and both are wondering what tomorrow will bring forth. In the meantime it behooves all of us to face the problem squarely, admitting the failures of both sides in the past and seeking a sound foundation on which to build a new relationship in the future.

The author advances the theory that when the Jews have been abused they have grown closer together and therefore more clannish; and when they have been favorably treated, and received on a common basis of citizenship with others, they have drifted from their ancient moorings and have been assimilated into the national stream of life. History seems to support him in his view. At any rate, his book is a stimulating tonic that is much

needed just now. Shall we ostracise the Jews and treat them as undesirables, or shall we send missionaries to them and treat them as our neighbors, presenting to them not a christianity mixed with antisemitism, but Christ?

No one will start reading this book without finishing it. And all of us should read it. H. W. TRIBBLE.

House Beautiful. By Isla May Mullins. The Baptist Sunday School Board, Nashville. 1934. 72 pages. Price: Cloth, fifty cents; Paper, thirty-five cents.

Rarely does an institution experience the phenomenal growth and make such a world-wide impact, in a brief quarter of a century, as has been true with the W. M. U. Training School from the opening of the first session until now. Humanly speaking, this cannot be accounted for except on the basis of the faith, sacrifice and prescience of a small group of Southern women, of whom the author of this undying volume, was one of the foremost.

Mrs. Mullins has brought to the task of producing this little book not only her own skill and charm as a writer, but the sympathetic touch of an "eye-witness-comrade" for every one of these twenty-five years. Here is a remarkable story of the Training School, and glimpses of unperishable Southern Baptist History as well. The story is so intimately and delightfully told that pages, chapters, incidents and personalities merge into a wonderful, thrilling composite, best reflected, idealized and climaxed, in "House Beautiful" and the present Principal, Miss Littlejohn.

One rejoices to know that many of the original heroines still live, along with the gracious author, to further glorify W. M. U. immortality, and that by means of her charming book, the heroic characters of those others who have been called up higher, will remain more resplendent, and their memory grow more precious and radiant. F. M. POWELL.

Discipleship. By Leslie D. Weatherhead. The Abingdon Press. 1934. 152 pages. Price $1.00.

This is a remarkably heartsearching little book using *terms* that the Oxford Group uses, but *meanings* that none of them has attained, so far as one can find. One wonders why the Oxford Group needs to be mentioned at all in connection with the discussions in this volume, because the author sets forth the Christ as the only way of life.

But that isn't all; this book deals in a most pungent and helpful way with those "everyday" problems that beset the earnest Christian. At the back of the volume is a "questionaire", by chapters, that adds much to its value and suggestiveness.

Several of the "watchwords" of the Oxford Group are used as chapter titles, but one does not read far until one realizes the vast difference between the author and the groupists! This volume presents good history, keen psychology, excellent religion, and, best of all superb Christianity, and all clothed in rich language and undergirded with deep spiritual experience and insight. Here is a great book in small compass, especially needed for this superficial age. F. M. Powell.

The Shadow of the Broad Brim. By Richard Ellsworth Day. The life-story of Charles Haddon Spurgeon: Heir of the Puritans. Judson Press. 1934. 236 pages. Price $1.50.

Biography is usually either good or poor; it is "The least compromising" of all types of writing. This one belongs to the few good ones. Truly the author is helped greatly by a *subject* of such interest that many poor sketches have been and will be read. It is equally true that there is wealth of material and a vast amount of previously unused, first hand material, and that there are still "living witnesses" in abundance, to testify to Spurgeon's greatness. But when all is said, this is still a *great* book. The author has been untiring in searching out the best

things, and has compressed into remarkable briefness, many new, and seemingly, all the imperishable, "Memoirs" of the man of the ages. Then there is a deftness of presentation, born of a sympathy and kindred experience, that adds just the proper, personal flavor that simple narration cannot produce. Biography to be widely read must be interesting, it cannot survive as "objective material."

This book is as thrilling as it is trustworthy. Thousands, one hopes, will get new knowledge, new inspiration and new blessings as they read and reread this remarkable story, written in commemoration of the hundredth anniversary of Spurgeon's birth and as the ripened expression of years of research and sympathetic toil. F. M. Powell.

The Civilization of the Old Northwest. By Beverly W. Bond, Jr., Professor of History in the University of Cincinnati. The Macmillan Co. 1934. 543 pages. Price $3.50.

Dr. Bond has again evinced his historical acumen in producing this capital volume. While it is sub-titled: "A Study of Political, Social and Economic Development 1788-1812," yet it is first and foremost a history and a pioneer history, of a much neglected but extremely important section, the "Northwest Territory, which became the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin." But it is much more than chronicle; in fourteen chapters the author presents "a composite view of civilization that arose in the formative period of the Old Northwest, between the first stetlement in Marietta in 1788 and the outbreak of the war of 1812."

The task of this book was made infinitely more difficult in that it largely pioneers here. The *extent* of the necessary research and the files, papers, records, minutes, extracts from histories of churches, accounts of settlement, etc., that had to be consulted and verified, gives some faint idea of the sheer toil involved in the undertaking. But out of that mass of related and unrelated material, the author has produced a remarkably uni-

fied story, and has so presented that story that one finds it difficult to close the book, once it is opened. Here is a rival, come to stay, of the many classics of other days on the "Old South" and "New England." Just as excellent reading it deserves high place, but as history of a section and civilization in America, it is without a rival. F. M. Powell

The Church of Today and Tomorrow. By Austen K. de Blois. The Judson Press. 292 pages. Price $1.25.

This is the very sort of book that should be written by such a man as the author. Anybody can criticise the church, and too much of it is done by those who neither know the meaning or history of the church, nor have sympathy with its aims. Dr. de Blois brings to his task his long and successful pastoral experience and an equally extensive and intensive scholarly career, together with years of teaching and administration.

In twelve chapters the author discusses such subjects as the nature of the church, Leadership, Membership, Worship, Work, Education, Youth, Recruiting, Missions, at home and abroad, and a final chapter on "The Productive Church". Each chapter is a unit, and together they form a well rounded whole. On a page facing the title of each chapter, is an outline of that chapter, which greatly clarifies, and often simplifies, somewhat drawn out discussions. This book will be of especial value where churches are losing their sense of mission and more especially where pastors have had little training in Church Efficiency. It is an excellent sympathetic addition to the growing literature on the church. It deserves the widest reading and study.

F. M. Powell.

III. SOCIAL AND HOMILETICAL.

Finding a Job. By Roger W. Babson. Fleming H. Revell Company, New York. 191 pages. $1.50 net.

"The Sage of Wellesley Hills" meets the youngster who seeks to enter business to-day and has a heart-to-heart talk with him concerning the problems, opportunities, dangers and rewards of the business world. His words of wisdom are put forth in plain, common-sense, pertinent language that leaves nothing to the imagination.

To indicate something of the feast of good things available we give a few of the chapter headings: "Economics for Young People, Discovering Oneself, Why train for Business?, Some General Advice, Holding the Job, Dangers of Debt, Lasting Investments, What I would do if I Lost my Job, A word to Parents."

It is a sane, safe, helpful treatment of a serious matter.

KYLE M. YATES.

Can Christ Save Society? By A. E. Garvie. The Abingdon Press. $1.00.

In a time of much pessimism and confusion concerning the Christian task Dr. Garvie speaks a simple, clear and challenging word. He has written in many fields, but never without the scholar's grasp. In this little book the principles of his great work, "The Christian Ideal for Human Society", are brought to bear upon our modern situation. In the first of four chapters, "The Present Crisis", is a sharp delineation of the factors that enter into the life of to-day, creating the social problem. Chapter two voices "The Urgent Challenge" to Christianity. "It is impossible for the Christian Church to be indifferent, acquiescent, silent, especially if she believes, as taking the suf-

fering of Jesus the Christ our Lord sincerely she must believe, that he can be the Physician of 'the diseased world', and not only of sick souls." In the presentation of this challenge Dr. Garvie gives a gripping exposition of the social mission of Christianity.

Chapters three and four are devoted to "The Christian Ideal" and "The Christian Conscience." Living in an unideal world Christians face the problem of what to do, what the true Christian conscience will approve in the practical pursuit of the ideal. "In dealing with Christian ethics confusion arises through failure to distinguish between the ultimate moral *end* and the immediate moral *means*, between the standard of judgment expressed in the term 'right' or 'wrong', and that indicated in the term 'good' or 'bad', between the Christian conscience at a particular time and place and the Christian *ideal* which rises above and reaches beyond the temporal and the spatial limitations, between the permanent and universal principles and the applications adapted to the limited situation." Without engaging in detailed casuistry, or 'doubtful disputations', Dr. Garvie offers a straightforward and contructive discussion which many ministers would do well to read.

J. B. Weatherspoon

The Minister's Week Day Manual. Written and compiled by G. B. F. Hallock, author of Doran's Ministers Manual. Harper and Brothers. 1934. 284 pages. Price $2.00.

This is hardly a book, it is a *library*. It is a hand-book, since it deals briefly and pointedly with the increasing multitudinous duties of the preacher "between Sundays."

Here are to be found, history, description, outline suggestion, illustration, humor, pathos, all arranged and "catalogued" for immediate use. Scarcely any type of organization, group, interest, club, etc., is left out of reckoning. Almost any "Special Day" or "Annual Celebration" comes in for valuable, and especially, trustworthy treatment in the volume.

To the young preacher this book will be a treasure, a book that does not pass with the using, but one that gives needed information about so many things and groups for which and upon which the preacher is constantly called to make address. There is more valuable information and suggestion in brief space, than one knows elsewhere. Dr. Hallock has again struck *twelve!*

F. M. Powell.

IV. THEOLOGICAL AND PHILOSOPHICAL.

The Trail of Life in the Middle Years. By Rufus M. Jones, LL.D., S.T.D., Professor of Philosophy in Haverford College. Author of "Finding the Trail of Life and "The Trail of Life in College." New York, the Macmillan Company. 1934. 250 pages. $2.00.

Christ in the Silence. By C. F. Andrews. The Abingdon Press, New York, Cincinnati, Chicago. 1933. 299 pages. $1.50.

Autobiography of living saints would be a fitting heading for these volumes. One cannot easily imagine a more difficult undertaking than writing one's own story in the character of a saint. Yet this is what we have before us. Moreover, in both cases the task is undertaken seriously and with full amplication. Mr. Andrews has previously given us a rather full story of his spiritual pilgrimage in *What I Owe to Christ,* and in the present volume he promises yet more In the case of Dr. Jones this is the third volume of his *Trail of Life.* It brings him to the age of fifty. Already he has full twenty years more to record and interpret. Whether his story will be completed in one other volume or more we are not informed.

In both cases the work is well done and offers great profit to the studious reader. It is not meant to suggest that the reading is difficult. Quite otherwise. It is fascinating and draws you on.

If it seems at all incongruous for a saint to tell his own story of sainthood, we should pause with the question: Why? No man writes autobiography without a conviction of his own im-

portance and some assurance that his importance is recognized by others. If it is as a soldier, or scholar, or statesman that one writes, we accept it readily enough. We need saints more than we need others, and we need to be saintly more than we need to be skillful in military matters, in learning or in statecraft. And surely scholar and statesman have great need for saintliness. So also the soldier if, and so long as, he has any proper place in the social order. If in other characters we wish to be told how the distinguished ones 'got that way' we should welcome the chart of progress from such as have come into distinction for walking with God.

Dr. Jones lets us witness his own amazed and awed experience when he first definitely conceived the idea of a living saint; and how he set himself to enter upon that way of life. Isn't that an experience for every Christian? Else, what is it to be a Christian? Isn't that just why the New Testament so characteristically employs the term "saint" for the one who has accepted the Christ and allowed himself to be numbered as of his church?

Dr. Jones portrays himself more as the thinking and acting saint while Andrews is more the emotional meditative saint. Both elements are in both saints, as they must be; but the emphasis is very different. With all his Quakerism and his careful tracing of his spiritual heritage through the middle and more recent centuries, Dr. Jones is a modern American saint. Andrews is so much under the influence of the mysticism of that India, where he has spent more than half his life, that one feels the spell of the spirit of the Sadhu more than of the distinctive Christian. Yet Andrews has incomparably more to say of Christ than has Jones. Andrews goes strait to Christ—and halts little with the saints of the centuries until his own day when the spell of Ottley fell upon him in college days, and then when in India he found especially in three Hindu mystics his major saints, although only one of the three has ever permitted himself to be even thought of as a Christian. Jones has very little to say of Christ, although his little must be accounted much.

Andrews uses his biography to illustrate an elaborate dis-

quisition on the Upper Room and Passion teaching of Jesus. One cannot call it exposition, although there is some exposition. It is emotional, allegorical, figurative, symbolic mystical use of the words and experience of the Master. He is seeking to lead others, especially young people for whom the work was primarily composed, into the life of Love in Christ.

Under the influence of discourses by Ottley which used the Upper Room records for enforcing spirituality Andrews made the Gospel of John and especially chapters 13-21 the Holy of Holies in his temple of Scripture and of his religion. His mysticism has led him to confuse exposition and living experience. His interpretations are far too subjective.

Jones, on the other hand, is concerned with the spiritual interpretation of our recent history, especially here in America. He magnifies the part played by the Friend in this sanctifying of thought and energy. He has himself been the major leader and chief interpreter of the relatively small group of Friends He unified their sectarian groups, broadened and exalted their idealism, and has led them into an influence immeasurable in current life. Never himself sectarian he led his Friends in interpreting their spirit and mission in sect-transcending ideals, aims, effort and influence. I have not read Dr. Jones' first two volumes in the series. I look forward to reading them. This *Middle Years'* volume is largely a history of some of the more important features of my own time. I am, of course, very largely in sympathy with Dr. Jones' interpretation of religion; and I am, with many thousands, debtor to Dr. Jones for his contribution to the interpretation and application of the genius and the task of our Christianity. For me he seems like so many others to exaggerate the literalism, the ignorance and the observatism of the generation in which our youth was nurtured, and tried, in matters of religion and of intelligent understanding of the world and of history. I often wonder in what sort of environment some of our writers lived to meet such narrow views as they say they had to deal with.

I welcome our living saints and their frank portrayal of the processes of their receiving and achieving spirituality. An-

drews is a bit too, and too often, apologetic in speaking of himself; Jones does it all quite naturally and seems rarely to have to transcend any inhibiting self-consciousness or conscious modesty. To him saintliness is more normal and religiously natural than to Andrews. Andrews subordinates intelligence and culture to mystical spirituality. In possibly too emphatic a sense he 'leads every thought in captivity to the obedience of Christ.' Jones rather sanctifies his intellectualism with spirituality. He is very vehement against Calvinism—which his prejudice seems to have estopped him from any effort really to understand—but he rests and works in a profound sense of 'God over, in and through all'.

I earnestly commend both these volumes, and companion volumes, to such as wish to know God and walk with Him. They are very different, but each will make its contribution to any earnest saint in the making. W. O. Carver.

The Inevitable Cross. By W. E. Orchard, D.D. E. P. Dutton and Co., New York. 1934. 273 pages. $2.50.

The author states that nine of the ten chapters in this book were written before he went into the Roman Catholic Church, but that all the while he was thinking in that direction. The tenth chapter is little more than a plea to use the methods and literature of the Roman Church to stimulate pious meditation. Up to that point he has done a helpful piece of work. His statement of the problem is clear and in itself suggestive of the true path to the solution. He sees the need of a 'vital' theory of the atonement, and steers his course away from the traditional satisfaction views, insisting that the New Testament emphasis is upon a reconciliation of man to God, and not of God to man.

It is when he suggests a vital theory that he strikes the note that he should have made central in all his discussion, and from that point forward he could have made a great contribution to theological thought on the atonement, whether Catholic or Protestant. But his concern for a church mould, for forming a

place for a crucifix ritual, led him away from his centre. He missed the point in Christ's attitude toward the cross when he treated his language concerning the gift of his life as a ransom, yet he came very near to it. That is the feeling that the reader has all the way through the book. Yet it is a very stimulating and helpful book. H. W. TRIBBLE.

Christ Our Authority. Proceedings of the Third Southwide B. Y. P. U. Conference, Nashville, Tenn., December 27-29, 1933. Edited by J. E. Lambdin. 246 pages. 50 cents.

The Sunday School Board has published in this paper-back volume all of the messages given at the last southwide B. Y. P. U. conference, together with the record of all of the group meetings. There are around seventy-five contributors to the book. It will be cherished by the several thousand young people who attended the meeting, and should be welcomed by the half-million other B. Y. P. U. members, as well as by all who are interested in the lives of young Christians. F. M. POWELL

The Concept of a Limited God. By Ronnie Belle Baker, Formerly Fellow in Philosophy, Syracuse University. Shenandoah Publishing House, Washington, D. C., Strasburg, Va. 1934. 234 pages.

This is a penetrating critical review of some of the principal modern grapplings with the problem of unity in diversity, "The All of Reality is a One". The thesis is that only in a comprehensive and sustained Personalism can this Unity be gained and maintained.

Part I, deals with "Pluralistic Personalism and a Limited God," with examination of McTaggart, Fechner, Renouvier, James, Mill and Howison. In all these the critic finds that 'The All of Reality is a Many'.

Part II, reviews "Monistic-pluralistic Personalism and a Limited God." After an outline of "The Metaphysic of True

Personalism,'' Rashdall and Brightman are criticised as applying to God 'an irrational, derogatory limit.' McConnell, Ward and Tennant are representatives of 'a rational, self-imposed limit' within God.

A ''Conclusion'' presents the dilemma of the Philosophy of Personalism' and points briefly to its resolution. The work ministers to clear thinking. W. O. Carver.

Three Lectures on Evangelicalism and the Oxford Movement, Together with a lecture on The Theoogical Aspect of the Oxford Movement. By Yngve Brilioth. The Oxford University Press. London and New York. 77 pages. $1.50. 1934.

These lectures have to do with The Oxford Movement of a hundred years ago, and not at all with Buchmanism, that is so often confusingly called The Oxford Group Movement. The author has been very painstaking in ferreting out and presenting certain interesting details of the relationship between Evangelicalism and Tractarianism the net result of which seems to be to modify the conflict and magnify the essential similarity, between the two. H. W. Tribble.

Beyond Fundamentalism and Modernism, The Gospel of God. By George W. Richards, Professor of Church History, Theological Seminary of The Reformed Church in the United States. Charles Scribner's Sons, New York. 333 pages. $2.00. 1934.

Ever since the Dialectical Theology was first brought forward by Barth and Bruner there has been a generally felt need for a scholarly statement by one who would take the Barthian point of view, but modify the interpretation of it so as to make a more definite application. In this book Dr. Richards steps forward in that direction. His theme is The Gospel of God, his background and source of material is the Bible, his perspective is the Barthian theology, and his point of departure is modernism and fundamentalism. He sticks to his theme throughout—

and it is a Gospel of repentance and salvation, a Gospel of the definitely personal God against whom man has sinned and to whom man must confess and render faithful obedience in worship. Altogether he has given us a stimulating and suggestive volume. H. W. TRIBBLE.

The Idea of Perfection in Christian Theology. An Historical Study of the Christian Ideal for the Present Life. By R. Newton Flew. Tutor and Lecturer in New Testament Language and Literature, Wesley House, Cambridge. Oxford University Press. 1934. 422 pages. $3.75.

Here is a thorough and clear-cut examination of the Christian teaching through history relating to the perfection of the soul. It begins with the teaching of Jesus, then goes through Paul's writings, the Epistle to the Hebrews, and the Johannine Theology. From the New Testament period it goes on through the Early Church, the Christian Platonists, Monasticism, the Homilies of Marcarius the Egyptian, Ambrose, Augustine, Thomas Aquinas, the Reformation, Quietism, Fenelon, the Pietists, Quakerism, William Law, Methodism, Schleiermacher, and Ritschl.

We have been much in need of just such a book as this. It steers clear of the fanatical extremes to which so many writers go when the doctrine of the perfection of the soul is studied. Indeed, this author looks upon the theme as the common-sense idealism of the Christian life. He says quite bluntly that "Christianity is not Christianity unless it is aiming at Perfection". But the path to the realization of that ideal is not some mystic rite that endows one with an ostentatious piety, but a thorough devotement of self to the service of God for the redemption of man. The Christian is to pray, Thy Kingdom come, Thy will be done, As in heaven so on earth. In the midst of the world he is to live for the Kingdom of God. In the midst of the natural he is to live by faith on a supernatural level.

Thoroughly stimulating, exhaustive in its research, practical in its approach and treatment, this book is a valuable contribution to Christian theology. H. W. TRIBBLE.

V. MISCELLANEOUS.

The Long Roll on the Rhine. By Colonel E. Alexander Powell. The Macmillan Company, New York. 231 pages. $2.50. 1934.

Germany is rivaling Russia just now in popularity with the press. Books are being written to interpret the Nazi theory of Government from every viewpoint. It has been very much the fashion here in America to condemn Hitler and his government during the past year, and often without adequate information. Here is a book by a man of recognized ability, who has written some twenty-five or thirty other books. If the reader feels that he approaches his subject matter with too much sympathy for Hitler and his program, he must admit that the author treats the problem thoroughly, bringing a wealth of pertinent material to bear upon his treatment, and basing much that he says upon first hand information derived from presonal interviews and investigation while in Germany quite recently. There are three facts that recommend this book to all who are interested in understanding the Germany of 1934. The first is that it is thoroughly done, presenting information that many of the treatises overlook. The second is that it is written in an attractive style. I have read it with very much the same interest that holds me to a good novel. The third fact is that it is up to date, being printed in March of this year.

It is very important that we try to understand Hitler and what he is seeking to do, for there is every likelihood that he will continue in power in Germany for a long time. Just as Mussolini in Italy and Stalin in Russia have out-lived the time alloted to them by their critics, so Hitler will probably continue to strengthen his position against opposition. It may be that we shall say yet that his ascent to power was a blessing for Germany. If so, he will have to modify some parts of the Nazi program, a thing that this book suggests that he may do. A changed attitude toward the Jews, and toward the churches

would do much to change the attitude of the world toward Germany. Colonel Powell has presented Germany in fourteen chapters that come to the reader very much as unbiased interviews. His pictures of Hitler, Von Hindenberg, Goering, Goebels, and others are exceedingly well done. And when he treats of events and policies he seeks to give both sides of the question.

H. W. TRIBBLE.

Travelling with the Birds. A Book on Bird Migration. By Rudyerd Boulton. Division of Birds, Field Museum of Natural History. Illustrations by Walter Alois Weber. M. A. Donahue and Company, Chicago and New York. 1933.

Here is a fascinating and instructive study in bird life that makes a strong appeal to children and adults alike. The pictures are beautifully done, and fascinate the children that are too young to read. The text is written in simple language, and is both entertaining and instructive. I have read it to my six year old boy for his instruction, and have found my interest stirred as much as his. This is the sort of book on bird life that we want to put before our children. H. W. TRIBBLE.

A Modern Tragedy. By Phyllis Bentley. The Macmillan Co., New York. 435 pages. $2.50. 1934.

With the scene laid in Yorkshire in a mill section, this dramatic story traces the tragic experiences of a young man through the years following 1929, when the depression simply refused to turn its impoverishing blight into the bloom of prosperity. The young fellow starts off with the innocence of a protected youth, but he allows his ambition for success and love for the pretty daughter of the wealthy Mr. Crosland to lead him blindly into the treachery of the wily Mr. Fasker. Rapid prosperity soon leads to crushing tragedy and prison bars. The industrial, social and economic life of a typical mill town is graphically portrayed. H. W. TRIBBLE.

More About Animals. By Margery Bianco. Illustrated by Helen Torrey. The Macmillan Co., New York. 115 pages. $1.75. 1934.

To those who are familiar with any of the seven other books by the same author this little book comes as a new friend. With remarkable understanding of animal life, and with a genius for telling stories in the language that grips children the writer has given here fourteen stories that parents will find entertaining and instructive for their children. H. W. TRIBBLE.

Not Knowing Whither He Went. By Thornwell Jacobs. Oglethorpe University Press, Georgia. 257 pages. 1933.

Here is a strange book indeed. It is set up as a novel, and yet it is a tirade against everything that goes to make up America just now, and a defense of the cinema as the only fit medium for preaching the new gospel of salvation to a lost world. The leading character is a Presbyterian minister in Atlanta, Georgia, who is converted, through seeing a screen play, from the old gospel that he had preached a long time to a new philosophy of freedom. He throws away his theology, visits Hollywood, comes back and is put out of his church. Then follows a succession of experiences in which he is deprived of the privilege of speaking over the radio, of writing for the press, and of teaching in a Christian college. Then Hollywood comes rushing to the rescue, portrayed as the only place where tolerance reigns, the ousted minister becomes a famous actor, and the new day of salvation dawns upon the benighted country.

The fundamental fallacy of the whole story is the assumption that one must surrender the Gospel of Christ if he is to crusade for the salvation of our modern world. Along with that is the other that the churches, the newspapers and the radio are intolerant of a social application of the teachings of Jesus. But other elements in the picture are true. And so I say it is a strange book, a strange admixture of the true and the false. However, it is well written and stimulating.

H. W. TRIBBLE.

Books Received.

Bucy: The New Why and How of Woman's Missionary Union. Nashville, 1934. Baptist Sunday School Board. 118 pages. Paper, 35 cents.

Crawford, Mary: The Shantung Revival, Shanghai. China Baptist Publication Society. 120 pages. An unadorned collection of letters, reports and narrated incidents relating to the remarkable religious awakening in North China during the last three of four years.

Gabelein: The Conflict of the Ages, The Mystery of Lawlessness, its Origin, historic development and coming defeat. Publication Office "Our Hope", 456 Fourth Avenue, New York. 1933. 20th thousand April 30, 1934 171 pages. $1.00 postpaid.

Grenfell: The Romance of Labrador. New York. 1934. The Macmillan Company. 329 pages. Large print. Numerous illustrations. $4.00.

Hinman: The American Indian and Christian Missions. Fleming H. Revell Company, New York, 1933. 176 pages. $1.50.

Hulbert: Follow the Leader. Central Committee United Study of Foreign Missions, Cambridge, Mass. 1933. 127 pages. Stories of boys and girls of various lands for American boys and girls and their friends to read. Received from The Institute of Social and Religious Research, 30 Rockefeller Plaza, New York.

Jones, R. B.: Christ Our Life. London and Edinburgh, 1934. 116 pages. 2/6 net.

Luccock: Contemporary American Literature and Religion. Chicago and New York. 1934. Willett, Clark and Company. 300 pages. $2.00. A work of major importance.

McGee: Facing a New Day. "An Effort to Face Candidly the Problems Confronting the Christian Church in a New Age." Limestone Press, Gaffney, S. C., 1934. 184 pages. $1.50; paper binding $1.00.

Olcott: Go! Champions of Light. New York, 1933. Fleming H. Revell Company. 226 pages. $1.75.

Palmer: Orientals in American Life. Friendship Press, New York, 1934. 212 pages. $1.00.

Phillips World Fellowship People. 105 pages. Distributed by The Friendship Press, New York.

Seger and Vestal: Early Days Among the Cheyenne Indians. 1934. University of Oklahoma Press, Norman. 155 pages. Deluxe edition. $2.00.

Woodsmall: Eastern Women Today and Tomorrow. Boston, 1933. Central Committee on The United Study of Foreign Missions. 221 pages. Cloth, 75 cents; Paper, 50 cents.

New Books *for* Your Library

Here are some of the best books that have been selected for recommendation to the readers of the Review and Expositor. You will find them reviewed in this number, and on sale at the book stores of the Sunday School Board of the Southern Baptist Convention.

THE SHADOW OF THE BROAD BRIM. By Richard Ellsworth Day. Judson Press. 1934. 236 pages. $1.50.

A splendid life-story of Charles Haddon Spurgeon that every one should read in this Spurgeon centennial year.

THE MINISTER'S WEEK DAY MANUAL. By G. F. B. Hallock. Harpers. 1934. 284 pages. $2.00.

More a library than a book.

THE TRAIL OF LIFE IN THE MIDDLE YEARS. By Rufus M. Jones. Macmillan. 1934. 250 pages. $2.00.

CHRIST IN THE SILENCE. By C. F. Andrews. Abingdon Press. 299 pages. $1.50.

Two spiritual autobiographies that will feed the soul of every reader.

BEYOND FUNDAMENTALISM AND MODERNISM, The Gospel of God. By George W. Richards. Scribners. 1934. 333 pages. $2.00.

A stimulating study of the Gospel of God in the light of the Barthian Theology.

CAN CHRIST SAVE SOCIETY? By A. E. Garvie. Abingdon Press. $1.00.

A clear, simple and challenging study.

THE MESSAGES OF THE PARABLES. By J. F. McFayden. Funk & Wagnalls. 1934. 246 pages. $2.00.

A penetrating and sane study of the parables, without the wild allegorizing that so often spoils such books.

THE INEVITABLE CROSS. By W. E. Orchard. Dutton. 1934. 273 pages. $2.50.

A thoroughly stimulating study of the atonement written by one who has recently gone into the Roman Catholic Church.

HOUSE BEAUTIFUL. By Isla May Mullins. Sunday School Board. 1934. Cloth, fifty cents; paper, thirty-five cents.

The romantic story of the W. M. U. Training School charmingly told.

HOW ODD OF GOD, An Introduction to the Jews. By Lewis Browne. Macmillan. 1934. 250 pages. $2.50.

A gripping story of the Jews written for the times.

Order from the nearest Baptist Book Store listed on cover page four of this issue.

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